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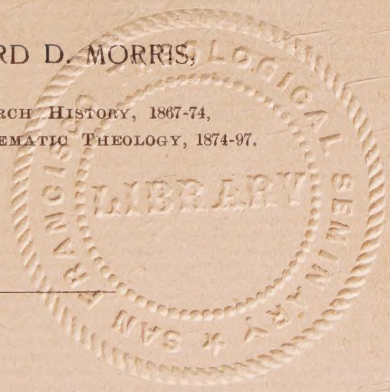
THIRTY YEARS IN LANE

—AND—

OTHER LANE PAPERS.

BY EDWARD D. MORRIS,

PROFESSOR OF CHURCH HISTORY, 1867-74,
PROFESSOR OF SYSTEMATIC THEOLOGY, 1874-97.



Walk about Zion, and go round about her;
Tell the towers thereof:
Mark ye well her bulwarks, consider her palaces,
THAT YE MAY TELL IT TO THE GENERATION FOLLOWING.

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INTRODUCTORY.

CINCINNATI, O,, December 8th, 1896.

THE REV. E. D. MORRIS, D.D., LL.D.,

Dear Brother:

The Lane Club has heard with pleasure your paper on "Thirty Years in Lane." It is their judgment that this paper and others which you have prepared on the history of the Institution are worthy of preservation in permanent form.

The undersigned, therefore, acting in behalf of the Club, and under their appointment, request that you place such papers as you may choose in their hands, to be published by them as a souvenir of your retirement from your life of active service as a Professor in Lane Seminary.

Respectfully,

J. N. ERVIN.
W. P. MILLER.

Columbus, O., December 31st, 1896.

Rev. J. N. Ervin and Rev. W. P. Miller,

Beloved Pupils and Brethren: — In grateful response to the request presented by the Lane Club, through you as their committee, I place in your hands the paper recently read before the Club, entitled "*Thirty Years in Lane*," in the hope that it will be kindly read by many Alumni and others as in some sense a record, not merely of my own prolonged service as professor, but also of the history of our beloved Seminary during the latter half of its existence as a theological institution of the Presbyterian Church.

In accordance with your suggestion I have appended the following papers prepared at various times, which will contribute something further toward such a history, namely:

Leaves from the Early History of Lane.—A paper read at the fortieth anniversary of the Seminary, November, 1869; in conjunction with the Reunion of the Presbyterian Church.

Historical Sketch of Lane.— An address delivered before the Centennial General Assembly of the Presbyterian Church, at Philadelphia, May, 1888.

The Doctrinal Platform of our Church.—An address delivered at the opening of the Seminary year, September, 1882.

The Theologians of Lane. — A paper read by appointment before the Club, at the sixtieth anniversary of the Seminary, December 1889.

Memorial Tribute to Professor Allen. — Presented to the Club, December, 1887.

Memorial Address on Professor Evans. —Delivered before the Club, January, 1893.

I trust that these papers, selected from a considerable number of manuscripts and printed documents, written on various occasions, in the interest of the Seminary, may be of some value in the way of preserving in some measure its remarkable and precious history, and of stimulating the affection of those who have studied within its walls, and the confidence and devotion of its generous friends.

Your teacher and friend,

Edward D. Morris.

[The formal resignation of Professor Morris, tendered in May, 1895, and the action of the Board of Trustees thereon, may, in view of their biographic and historic value, be properly incorporated in this memorial volume.—*Committee on Publication*.]

The Letter of Resignation.

To the Board of Trustees of
Lane Theological Seminary.

Brethren:—In 1863 I became a Trustee of the Institution now under your charge. During the winter of 1864–65, while still a pastor, I gave instruction here for several months in the department of Homiletics. In October, 1867, I was elected Professor of Biblical Exegesis, but on the following day was transferred to the chair of Church History. In 1870 I was again elected Trustee in order that I might, in an emergency which had arisen, serve also as Treasurer and Superintendent. In 1874 I was transferred to the chair of Systematic Theology, and for twenty-one years have held that position. My connection with the Seminary in these various ways now covers quite one half of the entire period of its existence as a theological institution.

Of the Board of Trustees to whom I owe my first election as Professor, your present President is the only member remaining in office; most of the other members have passed from life. Of those who voted for my transfer

to the chair of Theology in 1874, but one other member remains. Within this period six Professors have died, one holding an emeritus relation, the others in active service, and all but one several years younger than myself at their death. Seven Professors have resigned their chairs; and since July, 1893, I have been the only inaugurated Professor in the institution, standing alone in a sphere where everything about me has been passing through almost incredible change.

It is not needful that I should detail my endeavors to serve the Seminary in the two departments of instruction successively assigned to me. My beloved colleague, recently deceased, for whom the chair of Church History may be said to have been created, had during the four years preceding my election, done admirable work in that department—work to which it became my privilege for seven years thereafter to give further expansion and prominence, especially in the line of the History of Sacred Doctrine. During these years my studies in that line led me to accept afresh, with matured conviction and with increasing earnestness, that type of Reformed or Calvinistic Theology inculcated here by my honored predecessors, Beecher and Allen and Nelson, and represented elsewhere by such men as my beloved teacher, Dr. Hickok, of Auburn Seminary, and the revered Professor Henry Boynton Smith, of Union Seminary. And when the unanimous voice of the Board called me to serve in that department, I esteemed it alike my duty and my privilege to uphold, as far as I was able, the historic teachings and best traditions of the

Seminary, and to inculcate upon the minds of the young men committed to my charge those clear, strong, harmonious, practical conceptions of divine truth which I had received while sitting at the feet of such sainted teachers.

But inasmuch as, for years previous to that transfer, the two bodies separated by the schism of 1837 had been united again on equal terms in one Church, it also became my duty and my privilege to recognize and specially to respect other types of Calvinistic theology held and taught in some other Seminaries of the united denomination. It is a significant fact that Lane had shown its allegiance to the Union in an eminent way by being the first among these Seminaries to elect and provide for a Professor from the other body, and also by electing for almost every vacancy that occurred, (nine within five years,) a representative Trustee from the same quarter. In harmony with this irenic policy, while still adhering to my cherished convictions and belief, I have never given theological instruction here in any dogmatic or partizan spirit, but rather even at the risk of seeming to be less positive, too indulgent to opposite opinion than I ought, have laid the main stress habitually on those elements of generic and essential Calvinism in which all who hold to our Confession of Faith are in fact substantially agreed. To that Confession, (especially as recently interpreted and revised,) I have been faithful from first to last as containing more fully than any other Protestant symbol the system of doctrine taught in the Holy Scriptures.

My share in the general administration of the Seminary has always been larger than I have desired. Whenever any such service was

to be undertaken for the advancement of the institution in whatever direction, I have never been unwilling to face my full share whether of labor or of responsibility. How often and how regretfully I have turned aside to this end from loved studies, and from the process of personal preparation for the professorships I was appointed to fill, is known only to myself, and to the Master. Many of the severer duties incident to the general administration, such as the discipline of unfaithful students, have especially within the last twenty years fallen very largely upon me.

My labors in furtherance of the financial interests of the Seminary have, until within a comparatively recent period, been continued without intermission. Bringing with me when I came the legacy of a beloved parishioner, the largest legacy with one exception in the history of the Institution, I have conscientiously striven, year by year, publicly and privately, to increase the General Endowment Fund, and the Scholarship and Library Funds; to secure contributions for the reconstruction of some buildings and the erection of others, especially the present Seminary Hall; and to help otherwise in providing adequate financial resources for the support of teachers and students, and for the general advancement of the Seminary in all its material interests. It is useless to say that I speak of this in no temper of boastfulness, but simply as an index of my abiding love and devotion.

During this long period I have had occasion to realize that in such a position as this, no amount of effort or sacrifice can protect the occupant from trial. From the beginning there were difficulties to be confronted, embarrass-

ments to be overcome, oppositions to be faced, which were enough to try abundantly both faith and patience. Without referring specifically to any of these, I may now confess that more than once or twice during these years nothing but the sternest sense of duty to a precious institution, beleaguered with perils and in great need, has kept me from surrendering a service whose toils and vicissitudes have at times quite outweighed its advantages. That I have not yielded to any such impulse has been due in the first instance to the divine grace which, having placed me here for some good purpose, has endued me with strength to live and labor on through whatever trial, until that purpose should be accomplished. Next to this divine help, it has been due to the wonderful support which in such dark hours I have received from trustees, from alumni older and younger, from the several classes of students, and from those old and tried friends of the Seminary who have given to it the bulk of its endowment, and who have never ceased to give it also their love and loyalty, and their sustaining prayers.

Cheered from time to time by such evidences of regard and confidence, I have remained at my post for nearly a generation, though for some years realizing that my long day of labor was drawing toward its close. At no time during the last five years would such a close have been unwelcome, whenever it could be reached without detriment to the Seminary. And when in 1891 the first gusts appeared of that wild cyclone which afterwards so nearly wrecked the institution, distracting and dividing its friends, giving opportunity to its enemies, checking the flow of sympathy and of resources, and reduc-

ing the number of students to the lowest point in its history, it became my supreme desire and purpose to escape at the earliest possible moment from the "windy storm and tempest." On one side I found myself unable, after the most thorough investigation possible to me, to accept and approve certain views concerning the Scriptures advanced by some of my colleagues, though cherishing all the while unabated faith in their personal loyality to the Divine Word. On the other side, believing (as I still believe,) that the matters in question could best be settled, not in the courts of the church and amid the heats of judical controversy, but rather in the arena of free and brotherly discussion, it was impossible for me to join hands or even sympathize with those who held and carried out the opposite opinion. Standing thus in a position where, as I was painfully aware from the beginning, I could only bring down upon myself the criticism and possibly the enmity of both parties in the rising conflict, I was yet convinced more and more that in this attitude alone I could best subserve the interests of the Seminary thus brought into so grave a peril. And in such a dilemma, it became my duty, as I supposed, to suppress for the time my growing desire for retirement, and simply to hold on and on until God should open the way more clearly for my withdrawal.

I have no occasion to refer in detail to the sad events that followed. Just at the beginning of the agitation, one Professor had been constrained to retire because the means for his support were wholly wanting. In the spring of 1892 a beloved colleague with whom I had been associated in close and precious intimacy for a

quarter of a century, gave up his position here and accepted a position equally honorable in his native land, but only to become a victim of fatal disease, and in a few months be brought back for burial. In May, 1893, another Professor retired from service, and in July the remaining two also resigned, leaving me as the sole remnant of a Faculty of six members who two years before had been laboring together to build up the Seminary and make it useful to our Church, and to the world. Had it been practicable for me also at this juncture to cease from active service without exposing the Seminary to certain perils which were seen to be consequent upon an indefinite closure, I would, (as is well known to some of your number,) have welcomed such release in the way and form suggested by the action of this Board.

But it seemed to be my paramount duty, with the concurrence of the Board, to make one earnest effort more to preserve the Institution from such perils, and to maintain for it, as far as I might be able, a continuous life. Upon that effort God has been pleased to grant His benediction, as the history of the past two years plainly testifies. The number of students for these years has been quite equal to the aggregate of the two years preceding, and the aggregate of expense for the institution has been reduced just one-half, from $26,000 to $13,000. Such results would have been impossible, however, without the assistance generously rendered by a large number of non-resident instructors, men of exceptionally high standing in the Church, who consented, in some instances at considerable sacrifice, to help the Seminary in this way through its painful emergency. That

the instruction thus imparted has been worth far more than it has cost, and that the training and advancement of the students by this method, superadded to the regular instruction, have been in a high degree satisfactory, will be obvious to the Board, on careful examination of the Faculty report. It is pleasant to add that the fidelity and the loyality of the students, and their religious temper and purposes, have shown them to be worthy of the efforts made for their benefit. The hand of a gracious God has meanwhile protected the Seminary from external harm, and has been maintaining for it more and more manifestly its just place in the confidence and regard of the Church. I see no reason for doubting that the near future will bring with it further signs of the divine blessing, and am assured in my own mind that, these shadows of trial passing off as they will, a long day of brightness will soon dawn upon an institution whose entire history has been a signal illustration of the preserving, magnifying, enriching grace of God.

But the time has now come when, having served the Seminary in all fidelity through these eight and twenty years, I find myself led by a variety of considerations to the conclusion that I may properly at this juncture ask to be retired from the active and responsible services in which I have been engaged for almost a generation. To some of these considerations permit me briefly to refer:

One strong reason for such withdrawal lies in the fact that the Seminary has now reached a point in its history where an enlargement of resources, an increase in the teaching force, and a general advance in all its appointments,

are becoming necessary to its progress towards the larger prosperity and influence which we all agree in desiring. To such progress it is not likely that at this stage of my life I could make any special contribution. I am rather impressed with the hope that my retirement at this juncture may enable this Board with greater freedom to undertake the complex and difficult process of reconstruction—the way being thus opened more widely for whatsoever steps or projects may seem to the Board desirable. And I may add that it will be a joy to me if I can thus contribute, at whatever immediate cost to myself, to a result in which I would rejoice not only in this life, but even in the life to come.

But another cogent reason for my retirement at an early date lies in the fact that, having now reached the seventieth year of life, and being apprehensive that I might break down entirely, and perhaps at some very inopportune moment, if I should attempt to carry much further the same amount of care and strain which has been upon me for the past two or three years, I feel it my duty as well as my privilege to pause at this point, and to seek by such retirement the relief and rest which a tired body and a still more tired mind and soul are craving. I am sure that I have carried this sacred weight about as long and as far as I can carry it with safety to myself and to the Seminary, and therefore, not without pain and with a sad sense of failure at many points, I ask you at the earliest practicable date to remove this weight, and to lay it as God may guide you on younger and stronger shoulders. I am not concerned about specific questions of time or circumstance

or condition, confiding entirely in your judgment on such matters of detail—being anxious most of all that no detriment should come to the Seminary through my withdrawal from its service. And in thus resigning my place, it is right for me to say that I take this step in no mood of disaffection, with no disposition to harbor hostility towards any, but in peace and good will toward all men, and especially with a deep sense of gratitude to this Board for all the kindness and confidence manifested toward me in the passing years. And my daily prayer while life lasts shall be that Lane Seminary under your wise guidance shall continue to stand in its past and present position as representative of a free and liberal orthodoxy and of a true, devout evangelism, and under that banner shall grow generation after generation in resources and numbers, and in power to instruct and bless the world.

Respectfully submitted,

EDWARD D. MORRIS.

Lane Seminary, May 1, 1895.

Action of the Board of Trustees.

* * * In accepting the resignation by Rev. Edward D. Morris, D. D., LL. D., of his office of Professor of Systematic Theology in this institution, the board of trustees desires to put on record, for a perpetual memorial, its expression of high and sincere regard for him. For thirty-two years he has sustained relations of trust and responsibility in the Seminary. In 1863 he was elected a trustee and served until his election to the chair of Church History in 1867. In 1870 he was again elected a trustee in order to act in an emergency as treasurer and superintendent, for which duties his admirable business qualifications gave him peculiar fitness. In 1874 Dr. Morris was transferred from the chair of Church History to that of Systematic Theology. In all his various relations to the Seminary, he has always held the highest regard and confidence of the trustees and of the community. The many and hearty testimonials given to him on fitting occasions show the warm and sincere esteem in which he has always been held by the alumni of Lane and by his fellows in the ministry and by the church.

His work for the church at large has been conspicuous. As a pastor he learned how to train pastors. As a preacher he learned how to guide preachers. As a theologian he has stood,

in the culmination of his strength, among the first of the living theologians of the Reformed Churches in our own and other lands. He has been honored by our beloved Church with the highest office in its gift, and intrusted with the duty of representing it on many occasions of public import. He was one of the Assembly's Committee on the revision of the Confession of Faith, and one of the most influential of its members. A man of untiring industry, he has done much to sustain by his pen the reputation of Lane Seminary for sound scholarship and wide literary attainment.

This Board would also record its special obligation to Dr. Morris for the signal service which he has rendered the Seminary during the past two years, the most trying years in its history. His heroic and wise efforts to preserve the continuous life of the imperiled institution have been, in important respects, the most valuable in his long official service, and we rejoice with him, not only in the remarkable success of these extraordinary efforts, but also in the promise, thus assured, of coming prosperity to the rescued Seminary. Nor would we fail to put on record our high appreciation of that devoted loyalty to the Seminary, which at all times has caused Dr. Morris to make every danger that has seemed to menace its usefulness and reputation a matter of personal concern, and our hearty commendation of that strong sense of duty which has impelled him to defend its policy and administration against all influences which have seemed hostile to its best interests. It is our belief that the Church, which he has so faithfully served in all these years, will not fail to give him due honor for his masterly ad-

vocacy of the interest of the Seminary in what seemed to him and this Board occasions of special peril. There are times in the history of institutions when proposed changes in their policy have to be met not only by a searching inquiry as to the grounds of such action, but, if need be, by a firm resistance to every threatened invasion of compact and charter rights, and whatever of infelicity may attend such defenses of imperiled interests will surely be overlooked when the conscientious and noble purpose that inspired them stands out in the clear light of history.

In accepting with deep regret his resignation, tendered by reason of advancing years, and the monition of Providence, we wish to put on our permanent records this expression of our appreciation of Professor Morris as a Christian man, a scholar, a teacher, and a most faithful colleague.

Thirty Years in Lane.

PAPER READ BEFORE THE LANE CLUB.

DECEMBER 8, 1896.

Brethren of the Lane Club:

When the centennial celebration of Lane Seminary shall occur in 1932, it will appear that the history of the century has divided itself into three nearly equal periods. The first of these periods extended from the organization of the first theological faculty in December, 1832, to the reorganization of the faculty, after several serious changes, in the autumn of 1867. The second period reaches from that date to the equally important reorganization just now in progress; and the third will extend from 1897 to the centennial year. God grant that this coming period may be brightest and best as well as last in this initial century in the history of this beloved Institution.

It is not needful to revert on this occasion to the first of these three periods, or to the events which led on from the first charter as early as 1829, and the organizing of a preparatory institution in the autumn of that year to the election of Lyman Beecher and his associates, and the opening of the Seminary for the reception of theological students. Nor is it desirable now to speak at any length of that group of illustrious

men, Beecher,* and Biggs,† and Stowe,‡ and Dickinson,§ and Condit,‖ and Allen, and Day, the last still among the living, who carried the Institution on so courageously and successfully, down to the time when the last of them retired from the service. I shall have opportunity in another way to express my veneration for their characters, and my profound and increasing admiration for the work which, often amid great trials, they accomplished here for Christ and his Church. Nor will it be practicable for me to become either prophet or counsellor with respect to the new period just dawning, beyond the utterance of a few suggestions that may be helpful, and the expression of a strong hope that all our warmest and largest desires for Lane may be realized in the generation to follow. My present task relates only to the middle period in the

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*REV. LYMAN BEECHER, D. D. 1832–1850. Born New Haven, Conn., Oct. 12, 1775; Yale College, 1797; Ord Sept. 5, 1799 (Presb.); Easthampton, L. I., 1799–1810; Litchfield, Conn., 1810–1826; Boston, Mass., 1826–1832; Pres. and Prof. of Syst. Theol., LANE, 1832–1850; Emeritus Prof. till his death in Brooklyn, N. Y., Jan. 12, 1863; D. D. Mid'leb. College, 1818.

†REV. THOMAS JACOB BIGGS, D. D. 1831–1838. Born Philadelphia, Pa, Nov. 29, 1787; College of N. J., 1815; Princeton Seminary, 1815–1817; Ord. 1818 (Presb. of Phila.); Frankford, Pa., 1818–1832; Prof. Church Hist., LANE, 1832–1839; Pres. Cincinnati College, 1839–1845; Pres. Woodward College, 1845–1851; Pastor, Cincinnati, 1852–1856; resided in Cincinnati till his death, 1863.

‡REV. CALVIN ELLIS STOWE, D. D. 1833–1850. Born at Natick, Mass., April 6, 1802; Bowd. College, 1824; Andover Seminary, 1825–1828; Instructor do., 1828–1830; Prof. Dart. College, 1830–1833; Prof. Biblical Literature, LANE, 1833–1850; Prof. Bowd. College, 1850–1852; Prof. Sacred Literature, Andover, 1852–1872; died Aug. 22, 1886, in Hartford, Conn.

century, from 1867 to 1897—a period whose history I have known as no one else now living knows it, and in whose experiences, joyful and sorrowful, I have largely shared.

I trust that no one will fancy me vain enough to suppose that either my coming or my going is of sufficient moment to constitute an epoch in the history of this beloved Institution, or will fear lest I may presume to occupy this significant hour with personal biography merely. It so chances that both my coming and my going do so far synchronize with the marked transitions in that history to which I have just referred, that I may properly claim to represent this middle period as no other can, and to speak concerning it as no other can speak. And if what is personal seems to any to blend too largely at any point with the main elements in my narration of these Thirty Years in Lane, I

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‡ REV. BAXTER DICKINSON, D. D. 1835-1839. Born Amherst, Mass., April 14 1795; Yale College, 1817; Andover Seminary, 1818–1821; Ord. Longmeadow, Mass., 1823 (Cong.); Longmeadow, 1823–1829; Newark, N. J., 1829–1835; Prof. Sacred Rhetoric, LANE, 1835–1839; Prof. Sacred Rhetoric, Auburn Seminary, 1839–1847; Acting Prof., Andover, 1848; Sec'y Am. and For. Christian Union, 1850–1859; resided at Lake Forest, Ill., 1859-1868; at Brooklyn, N, Y., 1868, till his death, Dec. 7, 1875; D. D. Amherst College, 1838.

‖ REV. JONATHAN BAILEY CONDIT, D. D. 1851–1854. Born Hanover, N. J., Dec. 16, 1808; College of N. J., 1827; Princeton Seminary, 1827–30; Ord. Longmeadow, Mass., July 14, 1831; Longmeadow, 1831–1835; Prof. Amherst College, 1835–1838; Portland, Me., 1838–1845; Newark, N. J., 1845–1850; Prof. Sacred Rhetoric, LANE, 1851–1855; Prof. Sacred Rhetoric, Auburn Seminary, 1855–1873; died in Auburn, N. Y., Jan. 1, 1876; D. D. College of N. J., 1847.

can only trust that this almost unavoidable intrusion of the personal factor will be cordially forgiven.

My first visit to Lane Seminary occurred in May, 1863, in the discharge of the duties which an election in the preceding year as trustee had laid upon me. I remember that I was then the guest of Prof. Day in the house which he had recently built, and which afterwards became, and has so long been, my own home. From that date, now a third of a century distant, my active connection with the Institution began. The Faculty then consisted of Prof. D. Howe Allen, in the chair of Theology; Prof. George E. Day, in the chair of Hebrew and Greek; and Prof. Evans, a graduate of 1860, who, after two years or more as pastor of the Lane Seminary Church, was just now entering upon duty in the chair of Church History. On account of the financial stringency occasioned by the civil war and other causes, Dr. Henry Smith, who had served the Seminary with very marked success from 1853 to 1861, in the chair of Sacred Rhetoric, had resigned his place in the latter year to accept a pastorate in Buffalo. His withdrawal left the Institution without needful training in that department, and several adjacent pastors were called in from time to time to assist in such training. It was in this way that I was asked by the Faculty and Executive Committee in the autumn of 1864 to lecture and give practical instruc-

tion here in the line of Homiletics — a service which, in the midst of much pastoral care at home, I rendered for four months or more during that winter, visiting the Seminary each week for several days, and returning in time to prepare, after a fashion, for the ministrations of each recurring Sabbath. Meanwhile I was continuing to render what service I could as trustee, in the serious emergency, financial and otherwise, which had come like a dark shadow upon the Institution.

Darker shadows were soon to follow. Dr. Smith had returned in 1865, and taken up again with his accustomed vigor the work of his own department. But the health of Dr. Allen began to fail seriously under the pressure of the many cares which fell upon him, not only as the leading Professor, but also as both treasurer and superintendent; and during the two years following it became more and more evident that his work for Lane and for Christ was ending.* In May, 1866, Prof. Day,† after rendering valuable

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*REV. DIARCA HOWE ALLEN, D D. 1840–1867. Born Lebanon, N. H., July 8 1808; Dart. College. 1829; Andover Seminary. 1829–1830 and 1832–1833; (Teacher, Charleston, S. C., 1830–1832); Prof. Marietta College. 1933–1840; Prof. of Sacred Rhetoric, LANE, 1840–51; Prof. of Syst Theol., 1851–1867, and Emeritus Prof. till his death at Granville, O., Nov. 9, 1870; D. D. Mar. College, 1848.

†REV. GEORGE EDWARD DAY, D. D. 1851–1866. Born Pittsfield, Mass., March 19, 1815; Yale College, 1833; Yale Seminary, 1835–1838; Assistant Instructor, Yale Seminary, 1838–1840; Ord. Marlborough, Mass. (Cong.). Dec. 2, 1840; Marlborough, 1840–1847; Northampton, 1848–1851; Prof. Biblical Literature, LANE, 1851–1866; Prof. Hebrew Language and Literature and Biblical Theol., Yale Seminary, 1866–1896.

services for fifteen years, resigned his chair for a similar position in the Divinity School at Yale, and Rev. Elisha Ballantine‡ was elected to fill the place. But during the earlier months of 1867 it became evident to all that the beloved Allen could no longer remain in the position which he had occupied so long and so well; and just after the term had opened in the fall, Dr. Ballantine also resigned. And when the trustees were called together, early in October, to consider the critical situation, there were but two Professors remaining—Smith and Evans, and a small group of students, numbering, perhaps, sixteen.

In such an exigency occurred that reorganization of the Faculty to which I have referred as introducing the second era in the life of the Seminary. At that meeting of the Board, the Rev. Henry A. Nelson, D. D., then pastor of the First Presbyterian Church in St. Louis, was elected to fill the place of Dr. Allen, and I, greatly to my surprise (for I had earnestly urged the election of another), was chosen to succeed Prof. Ballantine. On the following morning, be-

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‡REV. ELISHA BALLANTINE, LL. D. 1866–1867. Born Schodack, N. Y., Oct. 11, 1809; Ohio University, 1828; Union Seminary, Va; Ord. April, 1834 (West Hanover Presb.); studied in Germany, 1834–1835; Teacher in Union Seminary, Va., 1836–1838; Briery Church, 1838–1839; Prof. Ohio University, 1839–1840; Douglas Church, Va., 1840–1847; Washington, D. C. (First Church), 1847–1851; Teacher, 1851–1854; Prof. Indiana University, 1854–1863; Dist. Sec'y A. B. C. F. M. (at Cincinnati), 1863–1866; Prof. Biblical Literature, LANE, 1866–1867; Prof. Indiana University, 1867–1878; died in Bloomington, Ind., April 20, 1886; LL. D. Indiana University, 1878.

fore the Board had adjourned, an exchange of chairs was effected, and Dr. Evans became the Professor of Hebrew and Greek Exegesis, as the title then ran, while I, much to my relief, was placed in the chair of Church History. In November both appointments were accepted together. At the close of the year I entered upon my work, and in the following April Dr. Nelson also undertook his duties in the department of Systematic Theology. In May, following, the Board of Trustees devised some new plans for the enlargement of the Seminary; certain lands were advantageously leased; $40,000 were raised for the Endowment Fund, chiefly among the trustees; cheering indications of increased sympathy and confidence seemed to be manifest; the prospect for students brightened; the instructors, old and new, began to work together in utmost harmony; and, to human view, it appeared that a new era of prosperity and growth was about to dawn.

I wish that we had a series of daguerreotype views of the Seminary and its surroundings, as they appeared at that time. An undulating country road ran in front where now we have the graded city street, and along that side a tight board fence of the picketed sort extended, sometime or other whitewashed to impart a certain air of respectability, yet now giving way at various points to the pressure of years and western winds. There were two tan-

bark walks, and a truly rural rather than civic driveway leading straight from the outside world to the old dormitory, now the boarding hall, and to the chapel respectively. Six long rows of locust trees planted at some early day, tall and stout, but racked and fractured with the storms that had beaten upon them for a generation, filled the main space in the southern half of the campus; and six more rows of catalpas, planted later—beautiful during their brief day of blossoming, but scraggy and ugly enough for the remainder of the year—filled most of the northern half. The campus itself stretched away eastward as far as Park avenue, and among its numerous trees and bushes a thousand birds made their happy nests. On its southern side two dwellings for professors and a small office once occupied by Dr. Allen, were carefully fenced off from the main space and hidden away amid the abounding shrubbery. A cow, a horse, quietly browsed in a narrow strip of land on the southwest corner provided for that purpose, and two unsightly but quite essential barns displayed themselves in the rear of the two dwellings. Robins and orioles and bluebirds, sometimes a wandering flock of quails, an occasional squirrel, wild rabbits in abundance, and once a family of opossums, made their homes with us. Nor were there wanting other features of rustic, even primeval beauty, such as that old walnut tree, as dear as

it was gnarled, which stood on the corner toward the distant city—all parts and features of a scene which, like the day that is dead, so tenderly sung by Tennyson, will never come back to Lane.

The buildings were quite in harmony with these primitive surroundings. The dormitory, erected in 1834, was at this time altogether innocent of porches or mansard roofing, or any such adornment, and standing by itself among the tall and scraggy locust trees that surrounded it, looked like nothing on earth but a New England cotton factory of the most antique type, or old South Middle at Yale, built somewhere in the last century. Near it, to the north, stood the first building erected on the ground and occupied generally as the boarding hall, partly destroyed three months later by fire, but rebuilt shortly afterwards and in larger dimensions on the old site where it still stands. North of this, where now there is a vacant space, stood the dear old chapel, dedicated in 1836, with its spacious steps and fluted columns in front, built on the model of the Parthenon, but like the Parthenon unstable and subject to decay—torn down some fifteen years ago, much to my sorrow, for I would rather have covered it with ivies and let it stand through the generations as a silent witness to that primal age when Lyman Beecher and Baxter Dickinson and Calvin Stowe flashed and argued and won

men to Christ within its sacred walls. The present library building had just been finished and filled with such books as were then possessed, and stood by itself among the catalpas to the northwest of what was then the main front of the Seminary—a noble monument of the Christian liberality of him who provided it, and as it stands, a prophecy—let us hope—of a larger and completer building yet to be reared as one element in the developing future of Lane. Such were at that time the material structures of the Institution, and at that date no one dreamed of the three dwellings for professors afterwards erected, or of this central structure which for the past sixteen years has been so attractive and so valuable a feature in our institutional life. I trust that before many years this building, at once a home and a church as well as a school, may be completed by the erection of the southern wing according to the original plan, and so made ready to accommodate another score or two of happy students.

The outlook in several other aspects was not encouraging. The number in attendance during that year of changes was said by a witty friend to be somewhere between sixteen and seventeen—the uncountable member being a sort of half student and half preacher, and not much of either, who for a while fastened himself on the Seminary, but came to grief

and nothingness before the close of the year. The course of study was less extensive than it became in subsequent years, though no better men could have been found in any school of the prophets than those who, amid many disabilities, were accomplishing year by year so much in the effective training of scores of young preachers for useful and honorable work in the church.

The financial resources of the Institution in 1867 were less than half what they now are; the scholarship fund was wholly inadequate, and the library fund can hardly be said to have had existence. The buildings also, the library excepted, were thirty years old and more, and apparently beyond profitable repair. The chapel furnished in its damp basement the only recitation rooms; no modern convenience, no great amount of comfort in surroundings, was apparent anywhere. It must also be confessed that at that juncture, though the trustees were hopeful, some old friends of the Institution outside of the Board were considerably discouraged as to the future, and disinclined to render further aid. And perhaps it may be added here that the growing prospect of that union between the two branches of the Presbyterian Church which occurred two years later, involving as it inevitably would some loss of constituency, some shifting of interest here and there, the closing of some sources of supply, the develop-

ment also of some fresh forms of jealousy and even of enmity, contributed not a little to the occasions for solicitude in the breasts of those to whom the welfare of the Seminary, whether for weal or for woe, had been entrusted. Certainly it was no light or easy task in which the Faculty and the Board were now to be engaged.

But by degrees, as I have already intimated, the light broke in—the light of providence and of grace. The burned boarding hall was restored during the next summer, and in 1868 the dormitory was entirely renewed, with considerable additions to its beauty and comfort, at a cost of $7,000. Provision was made soon after for the heating and lighting of the library building, and better accommodations were secured, chiefly in the dormitory, for class instruction. During the next two years the number of students more than doubled, and the general situation and prospect continued to improve steadily. The union of the two Presbyterian households which was celebrated here by special services in November, 1869, in conjunction with the fortieth anniversary of the existence of Lane as a chartered institution, and concerning whose effect grave apprehension had been felt by some, proved after a little to be more a blessing than a damage. Students came in consequence from new quarters, and new friends by degrees made themselves apparent. As the Seminary had existed with de-

nominational approval before the unhappy rupture of 1837, and had maintained its position without change during the division, it now simply renewed its allegiance and stood just where it had always stood, in full loyalty to the united church, but retaining the useful and happy autonomy which its official board had exercised from the beginning. It may in justice be said here that no theological institution on either side of the line was so prompt and generous in adopting practical measures in the interest of a comprehensive and irenic denominational unity. One illustration of this appears in the fact that, as fast as vacancies in the Board of Trust occurred, they were filled by successive elections of trustees from the other branch, until within five years such representative men constituted more than one-third of the organization. And in less than two years after the union, when no similar step had been taken elsewhere, that branch was also represented in the Faculty by the election of one of its ablest scholars and preachers, the Rev. Thomas E. Thomas, D. D., to the chair of New Testament Exegesis, Prof. Evans accepting as his special field the corresponding chair of Old Testament Language and Literature. This increase in the working force was regarded as a very important movement in that development in the scope and thoroughness of instruction respecting which all were alike earnestly agreed.

It is a remarkable fact that during the first five and forty years in the history of Lane no professor had been removed from office by death. Prof. Biggs and Dr. Beecher had died in 1863, years after their retirement from service; but Dr. Allen was the first, after more than three years of bodily and mental disability, to pass from life, November 9, 1870, while retaining an honorable though emeritus relation granted together with an annuity by the trustees at his retirement in 1867. I shall have the privilege of expressing in another way my appreciation of one whose twenty-seven years of continuous service here were of such inestimable value to the Seminary and to the Church, and on whose sturdy, balanced, thoroughly christianized personality the Institution stood during one of the darkest periods in its history as on a rock. He was no perfunctory teacher, content with filling out an assigned program of professional duty. In his position here he showed himself incapable of selfishness, cheerful always amid difficulties, and cordial in all sacrifices—ready by both principle and instinct to take up any burden, whether imposed by Providence or by human choice, and prompt and faithful in the discharge of any duty however unwelcome. For seventeen years after the retirement of Dr. Beecher, he took the Seminary on his heart, and held it in his arms as if it were his child. Professor, treasurer,

superintendent, agent and general representative, the willing and capable servant of the Institution at every point; ever seeking money, and seeking students, and seeking friends and advantages for it wherever he could find them; doing this often in the midst of painful criticism and oppositions, and spending himself in this loved interest as lavishly as if it were to him the whole Kingdom of God on earth. He wore himself out all too early, and died at sixty-two from exhaustion of physical and mental power at a period when, to human view, he might have lived through at least another decade of eminent service, and when his retirement and death seemed a calamity dark and irreparable. May his name be perpetuated and venerated here while Lane Seminary stands!

The records of the four or five years succeeding this bereavement show decided advance, but an advance mingled with much of trial and change. The attendance of students continued to increase year by year, until in 1873–4, it attained (for that year only) the unprecedented aggregate of fifty-seven. The quality of the students, also, their better preparation for the assigned studies, and their measure of diligence and success in the work, were such as to inspire each teacher to the highest possible degree of devotion and efficiency. Advances were made also in the enlargement of funds and the financial administra-

tion, and a steadily widening sympathy with the Institution and its work became apparent among many ministers and churches of the region. It seemed as if a decade or two of like development along such lines would place the Seminary on high vantage ground, with adequate endowment and an increasing reputation such as would insure for it an expanding and most fruitful future.

But change and trial were near at hand. In 1871 Dr. Smith, carrying out a long cherished purpose of retirement at the age of sixty-five, tendered his resignation. The resignation was not accepted in form, but an arrangement was effected by which he was obligated to continue in actual service only some portion of each year—an arrangement which with some variety in time and in work was maintained until his decease, Jan. 14, 1879.*

Dr. Thomas entered on his duties in the autumn of 1871, commanding at once the respect and affection of the students and endearing himself more and more to his associates as well as to those under his instruction—prov-

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*REV. HENRY SMITH, D. D., LL. D. 1855–1879. Born Milton, Vt., Dec. 16, 1805; Middlebury College, 1827; Tutor, do., 1828–1830; Andover Seminary, 1830–1833; Prof. Marietta College, 1833–1846; Pres., do., 1846–1855; Prof. Sacred Rhetoric, LANE, 1855–1861; Pastor, Buffalo, N. Y., 1861–1865; Prof. Sacred Rhetoric, LANE, 1865, till his death, Jan. 14, 1879; D. D. Middleb. College, 1847; LL. D. Marietta College, 1864.

ing himself year by year an able scholar and a skillful exegete and teacher, until his sudden death at the age of sixty-three, in Feb. 1875.* In all his relations to the Seminary he won and held the cordial regard of trustees and teachers and alumni, and had his life been spared, he would undoubtedly have continued to increase in influence and in usefulness. As a preacher, and especially as an expository preacher, he was not only clear and sound, but in a high degree eloquent, and in the counsels of the church he was deservedly influential. In contact with men, he was sincere, cordial, winning in manner as well as appearance, but always courageous in opposing wrong, and as faithful to what he believed to be true, whatever might oppose, as that Apostle to the Gentiles of whose career it was so much his delight to speak. Occupying also a peculiar position as in some sense a representative of that branch of the church which the union had brought into new relations with the Seminary, his service had very special value, and his death was regarded by all as a serious disaster.

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*REV. THOMAS EBENEZER THOMAS, D. D. 1871–1875. Born in Chelmsford, Eng., Dec. 23, 1812; Miami University, 1834; Ord. July, 1837, Harrison, O.; Pastor at Hamilton, 1838–1849; Pres. of Hanover College, 1849–1854; Prof. Biblical Literature, New Albany Seminary, 1854–1858; Pastor Dayton, O., 1858–1871; Prof. New Testament Exegesis, LANE, 1871, till his death, Feb. 2, 1875; D. D. Wab. College, 1850.

In 1874 Professor Nelson* whose six years of labor here had greatly endeared him to students and instructors and trustees, and indeed to all who were anyway interested in the Seminary, resigned his chair in order to enter again on that pastoral work in which he had previously been so successful, and toward which his heart was strongly drawn. He might have remained until this day, crowned with increasing success, and rejoicing more and more in his special form of service, and it might have been his privilege rather than mine to tell in your presence the story of these changeful years. I have been permitted in another connection to give my estimate of the work he did here as a theological teacher, and need only now advert gratefully in passing to the friendship which began early in our ministerial lives, has been continued without interruption for almost fifty years, and is likely to be continued until death, and long after. His resignation led unexpectedly to my transfer to the chair he had vacated, and to that high and sweet task of giving instruction in theology, to which the last three and twenty years of my life have been given. As one consequence of this transfer, Rev. Henry

*REV. HENRY ADDISON NELSON, D. D. 1867–1874. Born Amherst, Mass., Oct. 31, 1820; Hamilton College, 1840; Auburn Seminary, 1843–1846; Ord. July 29, 1846 (Cayuga Presb.); Auburn, N. Y., 1846–1856; St. Louis, Mo., 1856–1868; Prof. Syst. Theo., LANE, 1868–1874; Pastor, Geneva, N. Y., 1874–1881; Editor of *The Church at Home and Abroad*. Philadelphia, 1886–1897. S. T. D. Ham. College, 1857.

Preserved Smith, who had been graduated in 1872, and had just returned from extensive studies abroad, was called in for the ensuing year as an assistant instructor in History, while the task of lecturing on the history of Christian Doctrine, in addition to Systematic Theology, was still laid on me.

The decease of Prof. Thomas compelled at once some new adjustment of the work in his department, and Dr. Evans was assigned to the Greek chair, a position which he afterwards held without change until his death. Yet the advanced work in Hebrew exposition was still left in his hands, while Mr. Smith was transferred from his work in Church History to the task of preliminary instruction in the Hebrew language. To fill the vacancy thus created in the department of Church History, Rev. Zephaniah M. Humphrey, D. D., was called in May, 1875, from a prominent pastorate in Philadelphia, and entered upon his duties, the History of Doctrine and Church Polity included, in the ensuing autumn. After this adjustment, the teaching force remained the same until 1879, except that Mr. Smith was in 1876 appointed as an Assistant Professor, and 1879 as full professor, in Hebrew and Old Testament Exegesis—a position for which he had well qualified himself by another intervening period of special study in Europe.

But other changes were soon to follow. In June, 1879, Rev. Henry Smith, D. D., LL. D.,

after a period of declining health, passed into another life, at the age of seventy-three. Born and educated in New England, as Dr. Allen also had been, he had spent his ministerial life in Ohio—first as Professor for fifteen years, and then for ten years as President of Marietta College. His connection with Lane Seminary, not subtracting his absence of four years as a pastor, extended from 1855 to 1879—a period of more than twenty-three years. He was by choice and habit a thorough scholar, and had made himself acquainted with much of the best that is known in theology and philosophy and exegesis, as well as in his own specific department. To that department he brought not only accurate and systematic knowledge of what is involved in rhetoric and logic and kindred disciplines, especially as related to the work of making and delivering sermons, but also an eminent example of skill and power in the exercise of that high art. The first sermon that I ever heard from him was preached in January, 1856, at my own installation as pastor at Columbus. His theme was the Ministry for the West; and so vigorous and expansive, and really overpowering, was his description of the kind of man needful to fill acceptably the pulpit in this region, that I felt more like fleeing back to the quiet village in Western New York from which I had come, than undertaking the new service to which I had supposed myself to be providentially called. Those who heard him preach from time

to time in the Chapel, and especially those who listened to his profound and solemn series of discourses on the Ten Commandments, can never forget the deep impression made by his commanding person, his clarion voice, his forceful gestures, as well as his earnest expositions of divine truth.

The fine tributes paid to him shortly after his decease, by President Andrews, his successor in the presidency of Marietta College, and by President Tuttle, of Wabash College and his pupil, render needless any further tribute from me. It was a sad thing to me to see him, like his lifelong friend and associate, Allen, passing out of a sphere which he had filled so well, through progressive disease and enfeeblement, although his dauntless will kept him at his beloved employment until a very short time before his work was closed by death. The question of a successor soon arose, and in the following May, 1879, Rev. James Eells, D. D., LL. D., then a pastor in Oakland, California, was chosen to fill the position, with some addition of certain specific branches, particularly Church Polity and Church Work. He came into the Seminary in the autumn, at the height of manly vigor apparently, bringing with him a large experience both as pastor and as Professor of Homiletics in the Theological Seminary at San Francisco, and at once impressing all by his imperial presence, his genial manners, his knowledge of men and

affairs, and his ability in the pulpit, as a fit successor of the great man who had fallen. The Faculty now consisted of five professors, and the curriculum of studies had been both broadened in extent and, probably, better distributed and defined among those engaged in the common work. The attendance of students in 1879 was thirty-four, which number had been for some years, and for some years after continued to be, the annual average. There was much to encourage, and comparatively little to depress hope in the general situation—that wide sorrow excepted, which the death of three such conspicuous teachers in the short period of eight years had occasioned.

The great forward movement of the decade was the erection in 1879 of this central building as Chapel, Recitation Hall, and Gymnasium, and in the following year of the north wing as a Dormitory. Better provision for class instruction, and for the general exercises of the Seminary, had long been imperatively needed, and at one time it was proposed to reconstruct the Chapel, then vacated, for these purposes, reserving the original front of the Seminary as determined by the Chapel and old Dormitory, and retaining the campus as it had stood in its vastness from the beginning. But during several preceding years the old locusts first, and then the catalpas, had mostly been removed, leaving a broad and open space in front; and after full

examination it was decided to bring the Seminary forward into this vacant space, and so establish a new campus, smaller, indeed, than the old, but yet large enough for all uses, and amply supplied with young trees, which preceding generations of students had planted. This central building was dedicated December 18, 1879, in conjunction with the inauguration of Professor Eells. Over half of its cost, which was a little more than $20,000, was a donation from the same generous friend, Preserved Smith, Esq., who provided the means to erect the Library Building fifteen years before, and the other half was secured from other friends. The cost of the wing, with furniture, was about $26,000, and this also, with the exception of $6,000 supplied from the Endowment Fund, was obtained from various friendly sources, Mr. Smith giving one fourth of the amount, while Anthony H. Hinkle, Esq., another generous and faithful trustee, and sometime Treasurer, furnished the steam-heating apparatus for the whole structure. One professorial dwelling had already been built, in addition to the two standing long before on the south side of the campus, and shortly after, the two others on the north side were built, thus completing the arrangement as it now stands. The effect of these material improvements upon the public mind was quite marked, and those who had looked long on the old structures as mute prophecies of the decline of the Institution

itself began to realize that Lane had still many warm and generous friends who would not suffer it to fall into decay.

So far as the work within the Seminary was concerned, it is doubtful whether any more satisfactory or fruitful period can be named than that which was inaugurated by the construction of these spacious and pleasant accommodations. The instructors were greatly encouraged in their harmonious endeavors to make here the best theological institution possible, and the students were as a body intelligent and competent and faithful, and from year to year they went out to service in the churches well prepared in mind and heart for their holy office, and as a body popular everywhere. Better graduates at no stage in the history of Lane had ever gone out from these walls. The library, of which about four thousand volumes had been purchased many years before by Prof. Stowe, and four thousand more by Prof. Day shortly before his departure, and which had been admirably arranged for useful reference and reading, was now annually supplied from the income of a permanent fund of nearly $10,000, with much of the best exegetical, theological, historical literature of the day, and was much more in use than it could have been as it was once, for a quarter of a century, stored away in the loft of the old Chapel. The scholarship fund had grown from $7,000 to more

than $50,000 and was an invaluable help in assisting students who needed pecuniary aid; and to crown all, the watchful attention of the Board of Trust, and the large generosity of some among its members, had been a constant factor in the development of the Institution at every point. I look back to those years as among the brightest and most satisfying that I have seen here in a whole generation.

One dark shadow rested on the whole. Early in November, 1881, Prof. Humphrey was stricken down with fatal disease in the midst of his usefulness, and after a brief illness passed into the immortal life.* He had been in the Seminary but six years; yet during that time he had commended himself in many ways to the respect and confidence of all who were associated with him here. In his own department he was an assiduous student, a thoughtful and accurate historian, and every way a successful teacher, fond of his classes, and in turn beloved by them. He accepted cordially his share of the general duties devolving upon him, especially in connection with the matter of building, and was a valuable member of the committee to which that enterprise had been

*Rev. Zephaniah M. Humphrey, D. D., was born at Amherst, Mass., August 29, 1824. Graduated at Amherst College, 1843, and Andover Theological Seminary, 1849. Pastor at Racine, 1850-56; Milwaukee, 1856-59; First Church, Chicago, 1859-68; Calvary Church, Philadelphia, 1868-75; Professor of Church History in LANE, 1875 till his death, Nov. 13, 1881.

entrusted. He was experienced and wise in all such affairs, as the address which he made at the dedication of this Chapel pleasantly manifests. His spiritual influence upon the students and upon us all was salutary and quickening, and his personal example was a fine illustration of what natural manhood may, through grace, become. His ministry was much desired among the churches, and his sermons were always instructive and profitable to attentive minds. His last discourse, delivered by request of the Faculty a fortnight before his death to the Synod of Indiana at Crawfordsville, was on The Ministerial Office; its Dignity, its Attractiveness, and its Rewards. And so, having beautifully illustrated in his own life as both teacher and preacher the truth then proclaimed as his parting message, he entered in his fifty-eighth year on those rewards which he had so felicitously described. His work here, though brief, is still bearing precious fruitage.

In the following May, 1882, Rev. John De Witt, D.D., also a pastor in Philadelphia, where his historical discourses had first revealed his special fitness for such a position, was elected to fill the vacancy which death had created. His inaugural discourse was an able discussion of Church History, as a Science, as a Theological Discipline and as a Mode of the Gospel, as that of Dr. Humphrey had been on History as a Record of Thought—of thought more than of

events. Both of these addresses were characteristic. Professor De Witt came to the institution well equipped for the service to which he was invited, and as a teacher he was diligent and successful, while in his relations with other teachers he was in a high degree brotherly and enjoyable. In 1888 he resigned to accept a professorship of Apologetics in the McCormick Seminary at Chicago, and after three or four years left that position to resume his work as an historical instructor in Princeton Seminary, the scene of his earlier training.*

Scarcely had the sense of sorrow in the loss of Dr. Humphrey passed measurably away, though his place had been supplied, before the Seminary, stripped of its jewels again and again, was called to face still another bereavement. On the ninth of March, 1886, Professor Eells, the fifth in the series within sixteen years, was taken from us as in a moment.† I had known him for more than forty years, originally as my first teacher in Latin, afterwards as a

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*REV. JOHN DE WITT, D. D. LL. D. Born Harrisburg, Pa., Oct. 10, 1842; Grad. College of New Jersey, 1861, and Union Sem., N. Y., 1865. Pastor Irvington, N. Y., 1865–9; Center Church, Boston, Mass., 1869–76; Tenth Church, Phila., 1876, till his election to the Chair of Church History in LANE, 1882; resigned 1888.

†REV. JAMES EELLS, D. D. LL. D. Born in Westmoreland, N. Y., Aug. 27, 1822, Grad. Hamilton Coll., 1844, and Auburn Theol. Sem., 1851; Pastor Penn Yan, N. Y., 1851–4; Cleveland, O., 1854–9; R. D. Church, Brooklyn, N. Y., 1859–67; First Church. San Francisco, 1867–71; Cleveland, O., 1871–4; Oakland, Cal., 1874–9; and Prof. of Practical Theology in LANE till his death, March 9, 1886.

member, though in different classes, of the same Theological Seminary; then as a neighbor in the pastoral office, first in western New York and afterwards in Ohio, and also as a valued relative by marriage, and through all the years an intimate friend. His coming to Lane was an event in which I greatly rejoiced, and in all his effective work here he had my ardent sympathy. He confided in me as I habitually confided in him; he was for many years before he came here, and still more afterwards, my prized companion in enjoyment as well as in service, and he died in my arms.

Dr. Eells possessed many qualities which made him attractive and valuable in this place. While he was less scholarly or profound than his predecessor, and while his exposition of homiletical topics was less technical and less complete, abstractly viewed, he was even more magnetic and inspiring in manner, and no less effective in teaching the students how to preach so as to reach and help men. His experience of thirty years as a pastor greatly aided him in this regard, and with his previous work as instructor in Homiletics on the Pacific coast to help him, he was no novice in his chosen chair. His general influence over the students was always both commanding and helpful, while in the Faculty and in caring for the affairs of the Institution he was always ready to do his part. During the brief period of less than six years

in which he wrought here, he did much toward securing funds and helping on the Seminary interests, and had he lived it was his purpose to take still larger share in the prosecution of proposed plans for its advancement. As a preacher he was very highly prized, and consented altogether too much for his own good to fill adjacant pulpits, and to speak in various ways for the Church at large. Like Dr. Humphrey, he had been Moderator of one of our General Assemblies since the Reunion, and this fact added to the value of such service, as it also made the lamentation over his decease almost continental. But the strain of all this upon his splendid physical structure was too great, a subtle disease of the heart laid hold of him, and at the age of sixty-three he entered into rest.

The general condition of the Seminary, notwithstanding these successive bereavements, was in a high degree encouraging. It cannot be better described than in the following statement made by the Trustees and Faculty jointly in 1886, when they were endeavoring to interest friends in the Institution and its future. Their circular says:

"During the past fifteen or twenty years the Seminary has made healthful and encouraging progress. Within this period the new Hall and Dormitory have been erected, three new houses have been built for the Professors, the Boarding Hall has been renovated, and the

Campus much improved. Within this period the General Fund, devoted to the support of the Institution; the Scholarship Funds, whose income is used to aid the students; and the Library Fund, given for the care and increase of the Library, have also been greatly enlarged. Within the same time the Faculty has been increased from four to five, and additional instruction has been secured from other teachers in Elocution and in the department of Apologetics. The course and style of training have also been greatly improved, and the education given has come to equal that of any Seminary in our Church. Meanwhile, the number of students has gradually increased, until for the past three years it has reached an aggregate of fifty, and the prospect for further increase is highly encouraging. And while the Institution has thus been growing into greater capacity and effectiveness inwardly, its place in the confidence and esteem of the Church has been more and more assured; the loyalty of its earlier friends has strengthened with the years, and many new friends have been raised up for its support; its influence as a representative Seminary has been more widely and beneficently felt, and, in our judgment, its future has become more assured and more full of promise than ever before."

It is not in harmony with my general purpose to refer at any length to those instructors, still among the living, whose several connec-

tions with the Seminary occurred at later dates. In May, 1886, Rev. W. H. Roberts, D. D. was elected to succeed Professor Eells in what had come to be designated as the department of Practical Theology. His connection here was terminated in 1893 by the suspension of that department as a separate section of the Seminary curriculum and the distribution of its functions, (so far as this was practicable) among the occupants of other chairs. In 1886 Rev. James A. Craig, Ph. D., began his work as an instructor in Hebrew, for the first year or two by private provision, but afterwards through an annual appointment by the Board, until in 1890 he was made adjunct Professor of Hebrew and Biblical Exegesis, which position he held with marked success as a teacher until he resigned on account of the financial straits of the Institution in 1891. In 1888, after the withdrawal of Dr. De Witt, Rev. Arthur C. McGiffert, Ph. D. was appointed instructor in Church History, and two years later he was chosen as Professor in that department, and continued to hold that place until July, 1893, when he resigned to accept a similar Professorship in Union Theological Seminary in New York City. At the same date occurred the resignation and retirement of Professor Henry Preserved Smith, D. D. who had been connected with the Institution for years, and who from 1879 on had conducted with great fidelity and diligence, and with a

large measure of success, the instruction in the Hebrew language and literature. He had also served for several years as Librarian, an office held first by Dr. Evans, and then from 1872 to 1884, by myself, and in various other ways and connections had proved himself, though relatively young, a valuable member of the Faculty.*

Early in 1892 occurred the resignation of Prof. Llewelyn J. Evans, LL. D., in order to accept a similiar department of instruction which had been tendered to him in the Theological College connected with the Calvinistic Methodist Communion in Wales, and located in the beautiful village of Bala in that principality. His resignation was accepted with profound regret, and only because he cherished the hope that his shattered health would be restored in that stimulating climate, and under the inspiration of new associations and a somewhat varied form of work. But that hope was vain, and in July his exhausted vitality gave way, and he passed forever into the fellowship of the glorified. His remains were brought back in the autumn, and were laid with appropriate services and with many a tear in the beautiful

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*REV. HENRY PRESERVED SMITH, D. D. Born, Troy, O., Oct, 23, 1847; Grad. Amherst College; 1869; Lane, 1869–72; Instructor in Church History, Lane Seminary, 1874–75; Instructor in Hebrew, do., 1875–76; studying at Leipzig, Saxony, 1876–77; Assistant Professor of Hebrew, Lane Seminary, 1877–79; Professor, do., 1879–93.

cemetery where also lies, not far away, the body of the beloved Allen. Dr. Thomas was buried at Dayton, Dr. Smith at Marietta, Dr. Humphrey near Chicago, and Dr. Eells in Cleveland, while these two who had loved each other so much, sleep together in our own Spring Grove.*

The connection of Professor Evans with Lane Seminary extended, with the interruption of a year spent abroad in search of health, from 1863 to 1892, a period of twenty-nine years, during all of which time he was lovingly engrossed by day and by night in the study of that One Book of whose doctrines and beauties he was never tired of speaking, and of whose origin and authoritativeness as the One Book of God, a supernatural and gracious message sent from heaven to our lost race, he never entertained a doubt. I have already spoken at length in this place of what he was and came more and more to be as a teacher and as a Christian man, and the hope that what I have thus borne already as my loving testimony may yet be made public, justifies me in refraining from any extended statement now. We were together here as teachers for more than a quarter of a century, and for nearly twenty years we resided side by side, so

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*REV. LLEWELYN J. EVANS, D.D. LL. D. Born, Treuddyn, North Wales, June 27, 1833; Racine College, 1856; Lane, 1857–60; Ord. May, 1862 (Cincinnati Presb.); Pastor Lane Seminary Church, 1860–1863; Prof. Church Hist., Lane, 1863–67; Prof. Bibl. Lit. and Exegesis, 1867, till his resignation, April, 1892 to accept a similar chair in Bala, Wales; died at Bala, July 25, 1892; D. D. Wab. College, 1872; LL. D. Hanover Coll., 1886.

that I probably knew him as well as any one could know a nature so rich, so versatile, and so elevated. Never a shadow dimmed our friendship through these years, and never a doubt of his rare Christian manliness and worth entered my mind. As a scholar he was thorough and profound, as a teacher superb, as a professor simple as the air and cordial as the light, as a preacher eloquent and thoughtful in a marked degree, as a friend tender and true in all relations, as a citizen loyal to all righteousness and hostile to all sin, and as a man one of those rare personages whom we do not often see in such a world as this, and whose departure from our poor life is like the going down of the sun, leaving dense darkness everywhere.

The simultaneous retirement of Professors Smith and McGiffert following so closely upon that of Professor Craig and Drs. Evans and Roberts, five in all, within fifteen short months, left me, as the sole survivor of the Faculty, in a position whose real dreadfulness I possess no language to describe. I have no wish to revert to any of the painful incidents connected with this cyclonic disaster, except to say that I could see no sufficient reason why Lane Seminary should swerve from its historic position of loyalty to the Church, mingled with just liberty of thought either, to accept a theory of inspiration never known in the Institution through all its sacred past, or to take part in judicial proceed-

ings, in opposition to such theory, not unlike those from which both Lyman Beecher and the Institution had suffered so disastrously nearly sixty years before. And as for myself, I have only to add that while it was not possible for me with my measure of knowledge to accept the new opinions broached by some of my associates, I never for a moment lost my faith in their personal loyalty to the Divine Word, and therefore found it equally impossible to join with those who felt bound in conscience to condemn such opinions, even by the use of ecclesiastical penalties.

Meanwhile for me, practically, but one task remained—to save Lane Seminary, if possible, from the rocks on which, in the turbulence of this unexpected storm, it seemed in danger of being wholly wrecked. During the two years of agitation preceding July, 1893, the number of students had fallen from forty-five to thirty-four, and then from thirty-four to seventeen, the lowest record, with one possible exception, in its entire history. There were other complications and ominous possibilities to which it will not be profitable to refer, but which were symptomatic in their nature, and might be fraught even with destruction. The Board of Trust was almost overwhelmed with both the calamity actually occurring and the calamity impending, and in adjourning, after the acceptance of these resignations, left me under instruction to keep the keys, and to open the doors if in the coming autumn any

should come here seeking instruction. To me this was one of the darkest hours of life—as dark almost as that day, not three months distant, when I was called to suffer the sorest providential bereavement that can come upon man.

But God is most opportune and most gracious when we sink into our deepest, darkest extremity. A competent assistant in the sacred languages (Rev. Kemper Fullerton, A. M.) was found; able lecturers were secured; every available provision was made for adequate instruction in the several branches; many friends pledged their sympathy and their prayers in the emergency; and when the opening September day dawned, not a smaller but a considerably larger number of students came in, as if divinely sent, like doves to their windows, to receive all the instruction and the stimulus which the depleted Institution could give. It was to me a most gracious and comforting revelation, and the year which thus began with an auspiciousness altogether unexpected went on, month by month, with very little to awaken solicitude, until that bright day in May, 1894, when the first year of struggle was happily ended. The next year seemed to take care of itself, with its company of students increased from twenty-three to twenty-eight, with its Faculty enlarged by the addition of Rev. Henry W. Hulbert, A. M., in the department of Church History, with other improved provisions for instruction, and with the

steadfast and growing support of those friends and helpers who did not think it possible for Lane Seminary to die. The third year was brighter still, and better in all its arrangements, while the attendance rose to thirty-eight, the actual average for the last quarter of a century. I need not speak in detail of these events, which, in fact, are already known to most here present; but I desire here reverently and gratefully to lift up into view the simple history of these years during which the Institution was rescued from destruction, and raised at least to an appreciable degree of prosperity, and cry out from my deepest heart: It is not, it is not the work of man; it is the work of God!

Standing here now at the end of nearly thirty years, as the sole survivor amid all these changes, and myself just ready to pass from the stage as an actor in these varied scenes, I desire to speak of two things which are specially prominent in my thought at this tender hour. Of these, the first is the constant carefulness, the generous devotion, the loving loyalty of those who during this period have served the Institution in the office of Trustee. At the dedication of this Chapel in 1879, Rev. E. P. Pratt, D. D., himself a valued trustee for many years, made an address fitly commemorative of those who during the first thirty years or more had filled this office. A noble body of men they were, both those who constituted the original Board, and those who took

up the sacred task in the succeeding years. All have now passed from life, excepting the venerable George M. Maxwell, D. D., who became a trustee in 1859, and who was for thirty-one years the faithful President of the Board. It is to me an impressive fact that, with this exception, all who took part in the election of Dr. Nelson and myself have already joined that blessed company, and the majority of those who since then have filled this office have also entered into rest—four within the past four or five years.

But I bear grateful testimony at this time to the remarkable fidelity and remarkable generosity of both the dead and the living. It is within my personal knowledge that the larger part of all the money received for various uses during the past thirty years has come from trustees. In the numerous plans for the improvement of buildings and the campus, for the increase of the permanent endowment, and for the accumulation of scholarship and library funds, they have always been cordial, have always been first to make sacrifices, and have always served without compensation, even for traveling expenses. Without their prompt support this noble building could never have been reared, and without their donations the library and scholarship funds would be little more than a fragment. Ministers and laymen have vied with one another in this helpful service; and if at any time differences of judgment or of policy

have arisen, all have acquiesced cordially in the results finally determined. It should be gratefully added that when their course has been criticised and their administration assailed; when they have been called upon to take steps in conflict with the charter and the history of the Seminary, and have been condemned for refusing to swerve from their allegiance to the sacred trust committed to their keeping, they have stood by their convictions and their sense of duty at whatsoever temporary cost. To their faithfulness and their generosity and their Spartan loyalty the Institution really owes its life. And I should be untrue to my own deepest feeling if I did not avail myself of this last public opportunity to express my personal gratitude for the support which the trustees as a body have always extended to me, and for their brotherly care for my remaining years.

The other matter of special interest relates to the large body of Alumni who during these sixty years have gone out from Lane as ministers not only into nearly all parts of our own land, but into every continent and many sections of the earth. It has been the usage here to place on the roll of alumni not merely the graduates, who for the first forty-five years constituted about sixty per cent. of the whole number, but all who have spent one year or more as regular students in the Institution.

The aggregate of the names thus enrolled is 1,087, and of this aggregate 597 were students prior to the year 1867, and 490, not including any now in the Seminary, since that date. In fact the difference between the two periods is very slight. A careful examination of the MINUTES of the last General Assembly shows that of those who left the Institution prior to 1867, only 83 now remain, and most of these are retired from active service, while 301 of those in whose training I have had the privilege of sharing, appear in that list. Forty or fifty others who have studied here are enrolled in other evangelical denominations. And it is an inexpressible comfort to me to think that, counting out those who, though registered in the MINUTES, are for various reasons not in the regular service, there remains still so large a body of brethren, my own loved pupils, who are now diligently serving the Master in our own church and in other evangelical communions. They are widely scattered, the large majority of them laboring in Ohio and the adjacent central States; many others in the farther west and on the Pacific slope, and several in heathen lands.

It has been my joy to follow this goodly company as they have gone forth into the great harvest field; to note their fidelity, almost without exception, to the doctrines which have been taught them; to watch their various labors in

the Church, in Christian institutions, and elsewhere; to weep with them in the afflictions which some among them have been called to suffer; and to rejoice with them as I have seen them in glorious scenes of revival, bringing their sheaves with them. It was my privilege at the dedication of this chapel, in 1869, to bear testimony in behalf of the Faculty to the work and the great usefulness of those who up to that time had been students here. I spoke then, having full statistics in hand, of the fact that these alumni had been a race of preachers, catching their inspiration from Lyman Beecher and his associates and successors, and making it the main business of their lives to put into practice the theological and homiletical instructions which they had received here. I spoke of the missionary spirit which had prevailed among them and which had incited them to go out as messengers of Christ not only to the destitute and distant frontiers of our own country, but into pagan lands and the benighted islands of the sea. I spoke of the fact that labor for and in revivals had been very largely characteristic of these men, and of the marked success which had accompanied their efforts in saving souls. I spoke also of their ardent services in the broad field of Christian reform, especially in connection with the awful sin of intemperance and with that horrible iniquity of slavery which had just before been blotted out

with blood, and of the eminent services which some of them had rendered in various ways in the great cause of Christian education. And I further said that all this good work was very largely due to that type of Calvinistic doctrine, that practical and preachable theology, which they had learned while sitting here at the feet of those illustrious teachers and preachers of whom I have spoken.

What I said then is true still—more true than before, by so much as the teaching force here has been enlarged, the curriculum of studies broadened, and the providental stimulants to diligence and consecration increased. It has been more and more my supreme aim to give to those under my instruction the same type of theology which their predecessors had learned from those who taught in the earlier days, and to teach them how to use that theology for the only purpose for which any theology has any value—the instruction, persuasion, conviction and conversion of sinners, and the edification of saints and of the Church. That type of theology, as I humbly conceive, was born not of man or by man, but of the living Scripture primarily. It aims to exalt the Bible above all the teachings and creeds, even of the wisest and best of believers and of churches. It seeks to proclaim the law of God in all its clearness, emphasis, solemnity, as the supreme arbiter in the ethical life of man. It endeavors to exalt

the moral government of God over man, as the great central fact in human history—a government including in its sweep all mankind and all of the life of each human being, and ruling in infinite majesty over the acts and destinies of the race. It strives to offer the Gospel as the divinely ordained feast of grace for the world, and in the name of Christ to invite the world in its hunger and sin and sorrow to come and be fed. It strenuously maintains the doctrine of human ability notwithstanding all the moral disabilities surrounding and impairing it; it emphasizes human responsibility for every moment of continuance in sin; it proclaims the guilt of the sinner for all disobedience, and specially for the crowning offense of rejecting this blessed Gospel. It denounces excuses, defies cavils, resists unbelief as both irrational and wicked; it convinces the gainsayer, encourages the feeble, enlightens the ignorant, strengthens the godly, and by a thousand penetrating arguments seeks to bring all who hear to faith, to holiness and to God.

Such a theology, so conceived and held and so preached, will always have power. Men will hear it, and their reason and their consciences will be moved by it; it will bring them immediately to the more vital questions in religion, and will lead them on to reformation, to public confession, to holy trust and love and hope. Churches will grow under it, both in

numbers and in spiritual activity and fruit. And this is especially true in such a country and among such a people as ours, for the American mind, amid all the noise and speculation and doubt that are current, after all spontaneously welcomes such a theology, proclaimed in the true spirit, and freely confesses its sacred claim both to support and to allegiance. Such a type of theology has been inculcated here from the beginning, living, earnest, progressive, reverent and practical—a theology shaped throughout with supreme reference to the exigencies of preaching; and in proclaiming such a theology the Alumni of Lane have found, are finding, will always find, favor with God and with man.

For all that this blessed company of Alumni, older and younger, has been to me, in the line of inspiration in study, of diligence in teaching, of enthusiasm and courage, in such labors as I have been called to carry on for them or with them, I shall sing great songs of gratitude to God while I live. I trust that though I shall vanish from their sight, I shall not disappear from their remembrance, and that in the years of decline which are before me I shall be carried in their hearts, even as they will be carried in mine until that heart shall cease to beat. And I still more earnestly desire and pray before God, that, though they should forget the teacher, they may never lose either their faith in or their inspiration and energy

drawn from the sublime and potential doctrine of God which it has been at once the most difficult and the sweetest task of his life to impart. My daily petition, so long as I have strength to plead with God, shall be that the sons of Lane shall be known wherever they go, not simply as scholars, as reformers, as specialists in any line, but as living and earnest and effective preachers of a Gospel which is in every part and passage divine.

I cannot refrain from asking myself, as I approach the close of regular service here, what shall be the future of this beloved Seminary. It is too much to hope that death and change will work no further ravages, since change and death are universal in human life. It may be that some of the struggles and conflicts which have at times shadowed the past, will show themselves in new and trying forms in the future. It is not impossible that the waves of partizan agitation or of ecclesiastical turbulence may again and again dash and break against these sacred walls. But I cannot doubt that an Institution which has stood so long and survived so many forms of disaster, which was planted in faith and hope by consecrated minds, and has been the object of so much munificence and of so much love and prayer, and which has in it so many capabilities of usefulness generation after generation, will be preserved and perpetuated here throughout the coming cen-

turies. Christ, through his sainted ones, has made too large an investment here, not of money, sympathy or prayer alone, but of human lives freely builded into this hallowed structure, to allow it all to go down into darkness and ashes. I believe rather that Lane Seminary is a constituent and permanent factor in that great plan of His which comprehends the race, and which can be consummated only in the conversion of that race unto Himself. And if the principles on which it was founded are faithfully maintained; if its precious traditions are preserved, its safe precedents regarded, its historic teaching and temper cherished as its choicest heritage; and if its teachers and guardians continue to work together as harmoniously and effectively as in the past, I firmly believe that when another company shall gather here at the end of the first century in its life, they will be able to repeat, as I now repeat with devoutest gratitude and hope, that song of ancient prophecy addressed to the troubled Church of God:

O thou afflicted, tossed with tempest, and not comforted! Behold! I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord:

AND GREAT SHALL BE THE PEACE OF THY CHILDREN.

II.

Leaves From the Early History of Lane.

PAPER READ AT THE 40th ANNIVERSARY.

NOVEMBER 24, 1869.

One of the surest evidences of capacity to use the future wisely, lies in a manifested capacity to comprehend and appreciate the past. He who can patiently and reverently gather up the records of that past—who can measure its resources, and sympathize with its aims, and give credit even to its partial successes, is of all men best fitted to bear its immature enterprises forward to a larger growth, and a more conspicuous fruitage. To him alone is given a just estimate of the material in hand; to him alone the true line of maturing development is revealed; to him alone belong the inspiration, the vigor, the courage, essential to complete success.

The two great denominations whose formal union is rendering the present year and the present month historic in Presbyterian annals, and who are already looking forward as one body to a broader and more glorious future, may well observe and apply this principle. For that future is to be the resultant, on the human side, of forces already existing and of materials already gathered; the resultant, in the main, of those contributions always varied, sometimes diverse, which the past has transmitted as an inheritance to the

living present. And it is only as that inheritance is duly appreciated in both its excellence and its deficiency—as on every side the resources, aims, tendencies, results of that past are candidly measured—as present and prospective processes of development are shaped by wise, careful estimate of these existing materials and forces, that the future of hope can be transformed into a future of glad fruition.

The principle may well receive a closer application. The new era in the life and history of these two denominations brings with it a new era in the relations and work of this beloved Institution. It, indeed, shares henceforth the duty of theological training and ministerial supply with three other seminaries located in the same spacious field, and now associated with it under the broad banner of a common faith. Yet in thus sharing the field and the labor, its sphere is not limited, neither is its responsibility or privilege diminished. Without trenching in the least upon the prerogatives of other kindred institutions, it may yet claim a larger constituency and a larger work than ever. Nearly a thousand churches in the Central West will send their young men to it to receive instruction, and will in turn look to it for the supply of an educated ministry. And with such a constituency and such opportunity, and with the enlarged resources which the new era must confer, how wide becomes the sphere thus opening before it, and how fruitful and noble must its future be!

As we look forward into that future with inquiring and resolute gaze, willing to accept its new responsibilities, and cheered by the hopes it already justifies, should we not also at this juncture turn our thoughts backward, and from the treasured past gather up such lessons, such motives, such inspirations, as alone can qualify us to meet or shape the opening future! Is it not well at such an hour to call to remembrance the early days in the history of this sacred Seminary —to examine afresh the foundations on which it reposes, and the sources of its vitality and growth; and to consider with sympathetic interest, and perhaps with lenient forbearance, the purposes that have animated it, and the fruitage it has borne! It will surely augur well for the future, if we thus prove able, in any large degree, to comprehend and appreciate the past.

As early as 1825, the General Assembly of the Presbyterian Church, taking into consideration the rapid increase of population in the valley of the Mississippi, and the interests of the denomination in that region, declared it expedient to establish a Western Theological Seminary, and appointed a committee to perfect a plan, and to inquire as to a suitable location for the proposed institution.* In the following year the committee

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*To the General Assembly of 1826, Rev. Joshua L. Wilson, Rev. James Kemper, Sen., and Elder Caleb Kemper, were elected commissioners from the Presbytery of Cincinnati, especially to secure the location of this Seminary at Walnut Hills.

suggested three locations, of which Allegheny Town, and Walnut Hills in the vicinity of Cincinnati, were the most prominent; and in the next year (1827) the Assembly, by a small majority, decided in favor of the former place.† It is not surprising, therefore, that the subject of establishing, in this section of country, a seminary of learning, principally designed for the education of pious and indigent young men, for the Gospel ministry—to use the exact words of the original record—should have continued to attract

† Through the kindness of a member of the Kemper family, the writer is permitted to publish, in part, the following letter, which furnishes an interesting confirmation of some statements made in this sketch:

"WALNUT HILLS, April 27, 1827.

"REV. AND DEAR SIR: The location of the Western Theological Seminary will probably occupy much of the time of the General Assembly at the ensuing sessions. But why? Will not the place that unites the most central, healthful, yet retired and populous neighborhood, in the vicinity of a very populous and growing city on the Ohio River, at once present itself to the Assembly as the proper place? Such a place is Walnut Hills, near Cincinnati. Here we will give for the above purpose, in one or more lots, twenty acres of land, affording convenient situations for all the necessary buildings. * * And further, on one of the sites we would propose, there is a well finished academy, with a good frame dwelling-house by it. A good and sufficient title will be made to the whole, if accepted. We state, further, that there is reason to believe that subscriptions would be as liberal in favor of the place or places here proposed as in any part of the western country. When the subject of the Seminary is brought forward, you will please to lay this before the House at the proper time; and, as you have once passed over the ground, I think you will be able to make some statements satisfactory to the Assembly. I am confident, however, that what is right on the whole will be done.

"With respect and esteem,
"I am, Rev. and Dear Sir,
"Yours,
"(Signed) JAMES KEMPER, SR.

Rev. EZRA STYLES ELY, D.D.,
"Philadelphia."

attention in Cincinnati and the vicinity; or that during the succeeding year there should have ripened an earnest determination to create such an institution at this point, as soon as favoring providences should seem to open the way.

Such a providence revealed itself in the summer of 1828, in the proposal of the brothers LANE, merchants then doing business in New Orleans, to contribute $1,000 annually for four years, and one-forth of their annual income thereafter, as a pecuniary basis for the projected Seminary. In consequence of this generous proposal, an association was formed at Cincinnati, in the autumn of that year, under the name and title of the Ohio Board of Education; a charter was procured shortly afterward; and steps were at once taken to obtain a suitable location, and to organize the institution. Early in 1829 Mr. ELNATHAN KEMPER made a proposition in behalf of himself and others to donate to the Board sixty acres of land from the north end of his farm, on the east side of the Montgomery Road, and to sell, for the sum of $4,000, forty additional acres lying south of the donated tract. This proposal was gratefully accepted, though the purchase was subsequently declined by the Board; and near the close of that year, Mr. Kemper acting for himself, and also for his father, Rev. James Kemper, and two brothers, David R. and Peter H. Kemper, formally deeded to the Seminary the tract he

had proposed to donate. The forty acres offered for sale, with ten acres additional, were three years later transferred to the Institution by Mr. Kemper himself, on perpetual lease.

Let us pause for a moment to contemplate the spirit which led to these generous gifts. When it is remembered that the brothers Lane were Baptists, of New England origin, but Southern by residence, it seems surprising that they should have been inclined to establish, in the West, such an institution, under such auspices. What could have been the motive but a profound conviction of the necessity for an educated ministry throughout this destitute portion of the country, and a love for our common Christianity rising above all considerations of locality or of sect? The letter of Mr. Kemper, making his first proposition, contains an earnest prayer in which the other donors doubtless shared, that this donation might be improved by the Board for the advancement of the kingdom of our blessed Lord and Savior; and that the Board, in the administration of this trust, might be preserved from all selfishness, passion and prejudice, but might rather at all times be under the influence of the spirit of Christ. Let these memorable words never be forgotten! And through all its future, may this beloved Institution, while faithful to its Presbyterian name,

ever be true to the broad, catholic, generous, Christian temper, that gave it existence!*

It may be that the resolution of the General Assembly of 1825, ordering that the proposed Western Seminary should be shaped, in every practicable feature, upon the plan of the Seminary at Princeton, indicates one decisive reason for its location at the sources of the Ohio. For it is obvious that the idea of blending literary with theological training, had from the first been prominent in the minds of those who endeavored to secure its location in this more Western field. If they argued that a large proportion of the young men, who in this region would devote themselves to the ministry, were lacking in the literary qualifications requisite to the successful prosecution of a purely theological course, such as was arranged at Princeton

*The services of the Kemper family, in the cause of liberal and Christian education, during the ten years previous to 1829, are deserving of special remembrance in this connection. The fact is, that in substance, though not in form, the history of Lane Seminary runs back to the year of 1819, when its seeds were first planted by them. The following memorandum, in the handwriting of Rev. James Kemper, and now in the possession of one of his grandsons, establishes this fact:

"As early as the year 1819, Elnathan Kemper and Peter H. Kemper devoted eight acres of land on Walnut Hills, at the earnest request of their father, for the support of the Walnut Hills Academy, that year established by the Rev. James Kemper, Sen., on the Manual Labor plan. In this school the Latin and Greek languages were taught, with the ordinary branches of an English education, until the close of the year 1825, when the health of Mr. Kemper so far failed that he was compelled to suspend the school, though it was flourishing and successful."

—if they judged that a Seminary so constituted would fail by reason of this lack of adjustment to existing needs, and that the urgent necessities of the churches demanded the establishment of another institution upon a more comprehensive and practical plan, any inconclusiveness in their reasonings may well be pardoned, in view of the earnestness of their convictions, and the nobility of their aims. They believed that the institution demanded by the existing necessities of the church, must be substantially collegiate as well as theological, and must even embrace an academic department, where those who could not pursue a collegiate course might still receive a suitable preparatory training.

Under this conviction the Board of Trustees acted, and on the eighteenth of November, 1829, the preparatory school was opened. This school was accessible to all, whether students for the ministry or otherwise, who desired to avail themselves of its advantages, and was conducted by the Rev. George C. Beckwith, who was also directed to give such instruction in theology as might be demanded prior to the complete organization of that department. Temporary arrangements were made for the accommodation of students from abroad, and plans were at once devised for the erection of a building adapted to meet the permanent necessities of the institution. During the summer and au-

tumn of 1830, this building, afterward known as the Boarding Hall, was completed and brought into service.*

The literary department was continued in an experimental form, and under great embarrassment arising from the lack of funds and other causes, until the autumn of 1834. Mr. Beckwith withdrew from the enterprise in the fall of 1830, and his place was filled successively by a number of other professors, assisted by such subordinate teachers as the school required, until the final discontinuance. The change was gradual, but the result was inevitable. At the outset, some intelligent friends of the institution, such as the venerable Dr. Bishop of Miami University, had advised against the attempt to unite together things so obviously distinct. As early as 1833, the question had been discussed in the Board, whether it was expendient to incorporate in one institution, on the same premises, a theological seminary and a college or large literary institution. In the following year the Faculty expressed to the trustees their joint opinion that the interest of the Seminary required the maintenance of a select or limited preparatory department, adapted to meet the wants of candidates for the ministry, not yet qualified to enter on the theological

*After nearly eight and thirty years of use, this structure was destroyed by fire, April 18, 1868.

course. But it was soon discovered that in consequence of the increase of academic and collegiate privileges in various sections of the country, even such cases could for the most part be suitably provided for without such an arrangement; and meanwhile the Seminary proper so completely exhausted the resources of the Board, as to render them willing to acquiesce in the disappearance of this feature from their original plan.

Another element in that plan was subjected to a similar experiment and met with a similar fate. The founders of the Seminary had their eye on a class of young men who were not only pious, but indigent—as the original record relates—and they therefore regarded it as a matter of prime importance, that those who desired to enjoy the advantages of the institution should have the opportunity of supporting themselves while students, by some form of manual labor. The Lane and Kemper donations were both granted under the condition that such opportunity should be given; though that condition was afterward so modified at the suggestion of the Board, as to leave the matter to be tested by further experience. Manual Labor schools were just then specially popular in all parts of the country; the theory on which they were founded was exceedingly beautiful, and nothing but time and experiment could prove whether the realization would cor-

respond with the grandeur of the dream. It was to introduce this feature, that the original farm was given, and the further lands were leased; and as it gradually became evident that agricultural labor was not sufficiently remunerative to meet the necessity, various forms of mechanical employment were from time to time introduced. A part of the students were organized as a printing association; and another portion as a company for the manufacture of furniture; and regular contracts were entered into by the Board with firms in the city, for the purpose of rendering the labor of such associations profitable. Brooms were also manufactured, and students who were already experienced as mechanics in other directions, were furnished with facilities for the exercise of their skill. Three hours daily were devoted to such forms of employment; and there is no reason for doubting that the students generally conformed to the letter of the enactment. Sundry resolutions of the Board and Faculty seem to indicate that the danger in the case lay rather in the inclination to expend more time in such labor than was consistent with the main purpose of the institution.

The experiment was faithfully prosecuted, but with unfavorable results. With what devotion the trustees clung to their original hope, their records bear effectual witness. Their numerous resolutions concerning stewards and

superintendents, concerning the methods of keeping the agricultural and mechanical accounts, concerning the management and use of the farm, concerning the purchase of tools and machinery, concerning wages, concerning the clearing up of forest grounds for pasturage, concerning the planting of orchards, concerning a garden, concerning the purchase and sale of milch-cows, and wagons, and divers other such matters, show that like true men they stuck to their convictions until it became too evident that the students, if they were not eating their own heads off, were devouring the institution, leaf and stalk. Probably the greater part of the interest and attention of the Board was for several years directed to this feature in their plan; yet from year to year the expenses exceeded the receipts, and experience indicated more and more unerringly that what was originally an obligation, binding upon all, should be changed into an opportunity afforded to such as were in need of it. And when that conclusion was reached, the end of manual labor, as a distinguishing feature of the institution, became only a question of time.

If the attention of the trustees was largely engrossed by this experiment, they were by no means indifferent to other important interests. In the spring of 1832, they entered upon the erection of the dormitory, and in 1836 the chapel was also erected; thus completing the

arrangements for the material abode of the institution. Dwellings for professors were also provided during the first decade; progress was made in the beautifying of the grounds, set apart as a campus. With means so limited, and with other demands so urgent, it is an occasion for wonder, not that so much remained to be done, but rather that so much was accomplished.

Though the literary department was opened in the fall of 1829, and though from that time there were some persons on the ground, who were candidates for the ministry and studying theology informally, yet the theological department did not get into operation till December, 1832. Dr. Lyman Beecher was first elected President, and Professor of Didactic and Polemic Theology, October 22, 1830; but hindrances arose in the way of his acceptance, and the election was repeated, January 23, 1832. On the 9th of August his letter of acceptance was received; and on the 26th of December he was formally inducted into office. On the same day Thomas J. Biggs, D. D., of Frankford, Pennsylvania, who had been elected to the Professorship of Church History and Church Polity, January 17, 1831, was in like manner inaugurated; and the work of theological instruction at once began in earnest. Calvin E. Stowe, D. D., was appointed professor of Biblical Literature, August 9, 1832; but did not enter upon

the duties of his office till July of the following year. Baxter Dickinson, D. D., of Newark, New Jersey, was added to the Faculty as Professor of Sacred Rhetoric and Pastoral Theology, Oct. 28, 1835; being inducted into office on the 9th of December following. Thus the several chairs of instruction were ably and happily filled, and the efforts of the trustees in this, as in other directions, seemed to be crowned with success.*

And now their days of trial began. They had succeeded in erecting the needful edifices, and in securing to the Seminary a suitable and beautiful place of abode. They had succeeded in obtaining a complete Faculty, and one of marked ability and extensive reputation. They had succeeded in procuring a partial endowment for the several professorships, and were justified in hoping that friends, eastern and western, would still further assist them in placing the institution on a secure foundation. With how much of fidelity, of generosity, of wise planning, of skillful management, of earnest prayer, these partial results had been secured, none but those who read the record of their meetings can bear fit witness.

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*In the dairy of Rev. James Kemper may be found the following significant entry:

"*March*, 1833. All is well that ends well. After long labor and much expense, I have a Literary and Theological Seminary at my door."

But at this point the shadows of financial convulsion began to darken the American sky. Remaining debts began to press heavily upon the institution, and to call for payment, when payment was impossible except at fearful sacrafice. The resources of friends were taken away, and their good intentions frustrated. One entire professorship was lost at a stroke. Projects for further advance were instantly arrested, and the preservation of what had been secured became more and more uncertain. How they passed through the crisis, it would probably be impossible for either trustees or professors to tell. In the fall of 1839, two of the latter were constrained to resign; and in the following autumn the Faculty was reconstituted by a triple division of the work, and by the election, as Professor of Sacred Rhetoric, etc., of D. Howe Allen, D. D., then an instructor in Marietta College.

Other shadows rested heavily upon the young and struggling institution. The earlier signs of that sad conflict which led to the separation of the Presbyterian Church in 1837, and gave occasion for its union in 1869, had become apparent, even before the Seminary entered upon its strictly theological work. In December, 1831, the respected Dr. Wilson, within the walls of whose church the institution had received its birth, and who as the President of the Board of Trustees, had probably done more

than any one else to foster and strengthen it in the days of infancy, resigned his seat and separated himself wholly from the enterprise. Others, including some of its earliest benefactors, were led to follow his example; and thus, even before its work had fairly begun, the Seminary became involved in that darkest of earthly troubles—the trouble that springs from alienated friendships. The time has passed for any questioning of the motives of those who thus turned away from the enterprise they had loved. The hour has come when, however deeply we may regret the consequences of their course, we ought fully to admit the sincerity of their convictions, and the purity of their acts. Let us honor them for what they did in its behalf; and only regret, as they doubtless regretted, the stern pressure of duty that constrained them to cease from doing more.

The succeeding years were full of similar embarrassment. The suspicion with which the teachings of the venerable Professor in Theology were regarded by many, insensibly affected the standing of the whole Institution, and greatly diminished both its receipts and the number of its students. And when the type of doctrine which he represented came into public collision with other types of Presbyterian doctrine widely prevalent, especially in this region, and when the denomination for whose good the Seminary had been founded was openly rent

asunder, the effect on the Institution became still more disastrous. The anti-slavery agitation, from 1834 onward, added largely to the embarrassment occasioned by these denominational diversities. Standing as it did in that central territory where the extremes of popular sentiment on both sides met in fiercest collision, and refusing to be surrendered to the control of either party, it was inevitable that the most zealous advocates both of freedom and of slavery should become dissatisfied with its position, and should withdraw their patronage from it. These causes combined with the financial difficulties and other embarrassments already noted, both to lessen the resources and diminish the numbers in attendance, and to make the position of both professors and trustees one of peculiar trial. What they suffered during that eventful period is known only to Him who remembers the prayers and counts the very tears of all who toil in any sphere for Him!

It is a comforting fact that difficulties of this class, in whatsoever sphere experienced, are of necessity transient—the sovereign law of gravitation maintaining its sway, and ere long compelling the turbulent billows to subside into calm. From 1840 onward, for a decade, the Seminary went on quietly, doing a great and precious work. Its position was in the main secure. Its Faculty, though incomplete, was able and efficient. Its library, purchased chiefly

in Europe by Prof. Stowe, was far superior to any other theological collection west of the Alleghenies. Its classes were large; nearly or quite equal to those of prominent Eastern institutions. Its graduates were found in general to be trained, sound and earnest men; and were greatly welcomed by the churches in the Central West. The missionary spirit prevailed in the Institution during this period, and many of its alumni either went to pagan lands or consecrated themselves to an equally arduous work in the newer portions of our own country. Other denominations shared in its privileges and were benefited by the labors of its graduates. As the only Seminary of the New School body in the West, the Institution thus occupied a useful and conspicuous position. Though still suffering under the burden of debt and but partially equipped in several directions, it yet was gaining for itself year by year a name and a place in the land such as none of its friends need blush to call to remembrance.

The decade closed with the resignation of Dr. Beecher, and his withdrawal from all active service in the Seminary. At the ripe age of seventy-five, after eighteen years of such labor as few men could endure, the brave old warrior retired from the field to enjoy for a little season that earthly rest which twelve years later was to be exchanged for the repose of heaven. We shall do well to celebrate his work and to per-

petuate his memory. Tried by any just standard, he must be pronounced a most remarkable man. The fame of his eloquence as an orator had preceded him to the West; but it was here that that fame received its grandest indorsement. His ability as a theologian had been established in New England, and especially in conflict with the Socinianism of its chief city; but that ability was never fully exhibited until the duties of his western position brought it into clear relief. The purity of his character, the stability of his principles, the boundless generosity of his nature, had been known to all who were thrown into contact with him during his earlier life; but these virtues and graces bloomed most freely, emitted their richest fragrance, after his transfer to this more virgin soil. Here his greatness came to its consummate flower. If his learning was less extensive or profound than that of many men in similar positions, few ever excelled him in that quickness of insight and that fecundity of genius which sometimes seem to render learning insignificant. If the range of his vision was less broad—his survey of the great field of Christian theology less complete than that of some among his compeers, none surpassed him in the warmth of his conceptions, or the vigor of his grasp of such truth as it had been given him to know. If his Calvinism was of a less distinct, positive, unreserved type as to all that is contained in

the element of divine sovereignty, it was because he possessed so eminently that *vis vivida vitæ*—that buoyant, keen, controlling consciousness of freedom and of consequent responsibility on the part of man, which stands forth as the perpetual antithesis to such conceptions of the Deity. If in the height and turmoil of the battle he struck hard blows and inflicted serious wounds, none were more ready than he to atone for every error and to embrace those who had been his foes. And in the fullness of his devotion to the work to which God had here called him—in the almost youthful ardor with which he entered into every scheme for the advancement of this Institution—in the number of his sacrifices for it, and for those who came here to obtain its culture—in the fiery enthusiasm, the supreme desire to know, the ardent consecration, the purpose of work, which he enkindled in the breasts of his pupils, he certainly had no superior among the theological teachers of his age. During those eighteen years his influence became an imperishable element in the atmosphere of this Institution, and his name was graven ineffaceably upon its walls. May a just and generous appreciation of his worth here abide forever!

It is remarkable that but one other among the instructors in the Seminary has, during the whole period of its existence, been removed by death. Rev. Dr. Biggs, who first occupied the

Chair of Church History and Church Polity, and whose six years of strict, faithful, generous service are still gratefully remembered by the older friends of the Institution, departed from life in the city of Cincinnati during the year 1863. In the circle of the trustees the record of mortality is much more extensive. The first President of the Board, the venerated Dr. Wilson, has long since gone to that world where the ransomed are seeing eye to eye, and where those who differed here are associated together in a fellowship never more to be broken. And with him, and those two earliest teachers, what a group of their associates in this earthly labor are now convened in that better life! Kemper and Burnet and Groesbeck, Boal and Tichenor and Neff, Brainard and Bishop and Mills and Duffield, Macy and Vail and Baker and Melendy, and others who served the Institution in this capacity, have been gathered there to receive the reward of their earthly fidelity, and to join together without one discord in the vast song of the redeemed. Is it an undue exercise of faith to believe that they may be with us mingling unseen in this glad anniversary; or that in their glorified estate they may be rejoicing together in this evidence that their toil and sacrifice were not in vain in the Lord!

Here may the curtain fitly fall. The nearer Past blends imperceptibly with the living Present. Its personages and its events are too close

and too replete with the mobility of life to be contemplated in the perspective of history. The labors, sacrifices, devotion of Stowe and Dickinson and Condit and Day and Ballantine are yet to be told. Neither may we speak, as future history will, of him (Rev. Dr. Allen) whose seven and twenty years of service form the golden chain that binds this earlier Past with the living Present, and whose absence from these scenes, under the strokes of an afflictive Providence, renders the joy of this commemorative occasion less complete. Inspired by such examples and likewise admonished by such providences, may we who remain go forward into the Future with earnest and resolute hearts. And may that Future, vital and affluent and fruitful, while it justifies our hope, bring to realization the brightest dreams of those who, forty years ago, laid in the name of Christ these strong foundations.

III.

Historical Sketch of Lane.

AN ADDRESS DELIVERED BEFORE THE CENTENNIAL GENERAL ASSEMBLY.

MAY 19, 1888.

Protestantism in its main branches has differed widely from Romanism, not only in its conception of the minister as distinguished from the priest, but also and by necessary consequence in the scope and the methods of its training for the ministerial office. While Romanism secludes its candidate for the priesthood within some cloistered retreat, subjects him to a prescribed cultus, drills him in a specified theology, trains him in rubric and ordinance, and makes him an expert in the technics of clerical administration, Protestantism provides for its ministry a broader culture, leads them through wider fields of thought and experience and research, educates them into loftier beliefs and a more comprehensive doctrine, trains them for preaching rather than for sacramental service, equips them with completer panoply whether for defensive or offensive struggles, and in the end sends them forth, not as the robed and stately representatives of a hierarchal church, but rather as living, disciplined, positive, sanctified messengers of God commissioned chiefly to proclaim his Gospel to a fallen race.

I deem it one of the glories of Presbyterianism that no branch of Protestantism has excelled it at any time, either in its conceptions of the ministerial office, or in its requisitions and

provisions for the completest preparation of those who should fill that supreme position within the church. And it may well be counted among the distinguishing characteristics of our American Presbyterianism especially, that from the first it has cherished so elevated an ideal of the Christian minister, and even under the stress of comparative poverty has so generously provided for him, particularly in its theological seminaries, the apparatus and the culture requisite to his thorough training for its service. It was no accident that the first and the second Protestant theological school on this continent were founded by Presbyterians as early as 1794 in Pennsylvania, and 1804 in New York, the latter event antedating by eight years the founding of our parent seminary at Princeton. Nor was it an accident that within a single decade after Princeton was so established in 1812, the rapid growth of our denomination westward along the natural lines of migration from the seaboard to the wilderness of Kentucky and Ohio, should have given rise to proposals for a second institution of like character and structure somewhere west of the Alleghenies. In the *Minutes* for 1825 it is recorded that the General Assembly "taking into consideration the numerous and rapidly increasing population of that part of the United States and their territories situated in the great valley of the Mississippi, and believing that the interests of the Presbyterian Church

imperiously require it, and that the Redeemer's kingdom will be thereby promoted, *Resolved* that it is expedient forthwith to establish a Theological Seminary in the West, under the supervision of the General Assembly." After further action, prescribing minutely the constitution and character of the proposed seminary, a commission composed of five persons (of which commisssion Gen. Andrew Jackson, of Tennessee, who three years later became President, was the chairman) was appointed to consider the specific and perplexing question of location. There is good reason for believing that the real center of this original movement lay rather in Ohio and Kentucky than in Western Pennsylvania, three of the committee of six by which the constitution was drafted, three of the five members of the commission to locate, four of the seven agents appointed to collect funds, and a majority of the first Board of Directors being residents within the former regions. The first meeting of the Board of Directors also was ordered to be held at Chillicothe, until recently capital of the state of Ohio, and of the four places specially advocated as the seat of the contemplated seminary, two were in Ohio and a third as far west as Indiana, which had become a state only nine years before. The question of place soon became prominent and troublesome; the commission was not unanimous in its judgment; divisions of opinion and of feeling arose

among the advocates of the more western localities, and at length the Board, by a vote of eight to five, recommended to the Assembly of 1826 the selection of "Allegheny Town, opposite the city of Pittsburgh," mainly on the ground that the other localities were too far away in the younger West, It was, however, determined by the Assembly, after considerable debate, that the seminary should be located "either in Allegheny Town in the vicinity of Pittsburgh, or at Walnut Hills in the vicinity of Cincinnati, or at Charlestown, Indiana, as the General Assembly of 1827 should decide." The latter name suggests at once that local movement for the securing of an adequate ministry for the Mississippi Valley, which resulted a few years later in the founding first at Hanover and then at New Albany of what has since become the affluent and prosperous Seminary of our church at Chicago. But at that time there was only one small Presbytery in the state of Indiana, and this was associated ecclesiastically and by other affiliations with the Synod of Kentucky—a fact which probably explains the proposing of Charlestown rather than any point in Ohio or Pennsylvania as the site of the new institution. Chillicothe and another location in this state, as well as "Walnut Hills, near Cincinnati," were proposed as suitable locations for the new seminary, Had the friends of the movement in Ohio been able to agree among themselves as to locality, there

is little room to doubt that the second great theological institution of our church would have been planted elsewhere than at the confluence of the Allegheny and the Monongahela.

But the General Assembly of 1827, after a strenuous discussion, decided through calling the roll, and as tradition alleges by a bare majority of one, that "Allegheny Town should be the site of the Western Theological Seminary." That this decision should have proved acceptable to the advocates of these other localities, would hardly be expected. Cincinnati, being the mediate and central point, was the only one in which there could finally have been general acquiescence. But that decision in fact, with unexpected fertility, brought into existence three theological seminaries at once; for within two years the foundations of a second institution had been laid on Walnut Hills, and within four years a third had been organized at a lower point on the Ohio River, as an adjunct of Hanover College. More than this might be said, for simultaneously with these movements in the West the South had been roused by the action in the Assembly to similar effort, and the Union Seminary, founded in Virginia in 1824, and recognized officially by the Assembly in 1826, and also the Columbia Seminary, organized by the Synod of North Carolina and Georgia in 1828, were the practical results. Five seminaries thus sprang into being within a single de-

cade. Everywhere American Presbyterianism was apprehending more fully than ever the vital importance of an educated ministry and of establishing institutions fitted to impart such education.

Those who were interested in founding such an institution at Walnut Hills were not daunted by the adverse decision of the Assembly. A Presbyterian academy had been in existence at this point since 1819, and this easily became in 1828 the nucleus of a broader institution, both collegiate and theological in design, for which a State charter was procured early in 1829, and a financial basis laid through the Christian munificence of the members of the Kemper family, and a gift of several thousand dollars by two brothers bearing the name of Lane, merchants in Cincinnati, who were Baptists. The academic department went at once into operation, and in the autumn of 1830 the theological department was introduced by the election of Lyman Beecher, then of Boston, as Professor of Didactic and Polemic Theology. This appointment was at first declined, although Dr. Beecher had characteristically said that the grandest thought that had ever entered his mind was the thought of educating in the West a ministry for that great West which to his vision was limited by the Mississippi River, but to ours is scarcely bounded by the Pacific Ocean. In 1832 the election was repeated and at length accepted, and in December of that

year the Seminary was opened with Prof. Thomas J. Biggs and the eminent scholar and teacher Calvin E. Stowe, who came early in 1833, as associate instructors. Two years later the Faculty was completed by the addition of the venerated Baxter Dickinson, subsequently professor in Auburn Seminary, and widely known in the Church as the author of the *Auburn Declaration*, an historic document, the original of which still remains as a precious relic in the library of the Institution.

But although solid foundations had thus been laid, a Faculty of marked ability secured, and a large number of students brought together, the endowment was wholly inadequate at the best, and in the period of financial depression that followed in 1837 much of this was lost. One pledged professorship perished entire through the business failure of its donor, Arthur Tappan of New York. Differences of judgment as to policy arose early, and divided counsels led to distraction and to alienation. That sad conflict—theological, political, administrative—which finally culminated in the disruption of 1837, naturally found a strategic centre here as in other seminaries of the Church. As the battle progressed and waged at large, it became more fierce, more personal, more destructive at this centre also, eventuating finally in the trial of Dr. Beecher for heresy in 1835, in the withdrawal of some who had been friends, in the

diminished attendance of students, and in great sorrow of heart to many who deprecated alike the strife and its results. The current agitation touching slavery as to both its moral quality and its political status, greatly increased these embarrassments, and other difficulties were not wanting to obstruct still further the pathway to that peaceful and beneficent progress of which the founders of the Institution had so fondly dreamed. Two of the professors, Dickinson and Biggs, were constrained in 1839 to resign their places; and though the Faculty was reconstructed by the addition in 1840 of the beloved and venerated Allen, who for more than a quarter of a century after served the Seminary with singular fidelity, the general outlook still gave occasion for the gravest solicitude.

During the decade from 1840 to 1850 the Seminary, though crippled, still went on doing quietly a large and valuable work, and increasing somewhat year by year in resources and in influence. Its classes, attracted largely by the fame of Dr. Beecher, nearly equaled those of more conspicuous institutions at the East; its graduates were generally found to be sound and earnest and practical men, and were widely welcomed by the churches. A fine missionary temper pervaded the Institution, and many went forth from it during this period inspired with a Christ-like desire to plant the Gospel

along the frontier lines of the Republic or to proclaim Christ in pagan lands. Albert Bushnell and five others in Africa, Wilson and Adams in Syria, Bonney and Cummings in China, Chandler and others in India, Pogue and Andrews in the Sandwich Islands, Spaulding and Williamson among the American Indians, and others like them, were notable examples of a missionary zeal which throbbed through the Institution in that early day, and which gave to it both character and power. Meanwhile, as the only Seminary of the New School body in this region, a wide field of usefulness gradually opened before it in what is now the Central West, and a very large proportion of the churches connected with that body within this region gratefully received from it their ministerial supplies.

In 1850 Dr. Beecher, bowing under the weight of seventy-five years, and of almost unprecedented cares and labors, resigned his chair and returned to the East for the remainder of his life.

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Time would fail me were I to speak as they deserve of his associates in the first Faculty—Biggs and Stowe and Dickinson; or of those who followed him during the dark period of the Disruption, Allen and Condit and Smith and Evans and Day, the last two still among the living; or of those who came into service after the

day dawn of the Union, but who now have ceased from their earthly labors, Thomas and Humphrey and Eells. Few institutions have been blessed with a more valuable Faculty, either in the class room and in seminary life at large, or in their more general relationship to the church. Seven of the professors, including the one who still survives, have been Moderators of the General Assembly, and nearly all have filled conspicuous pastorates or occupied other important posts of service in the church. Time would fail me were I to refer to the long series of intelligent, earnest, faithful trustees, who at various stages have carried the Seminary on their hearts and have rejoiced to spend and be spent in its service; especially that central group of Christian laymen now deceased, from Elnathan Kemper and Gabriel Tichenor and Nathaniel Wright down to Edward D. Mansfield and Robert Boal and Anthony H. Hinkle and Preserved Smith, to whose thorough loyalty and wise counsels and wonderful generosity the institution might justly be said to owe its very life.

The period from the resignation of Dr. Beecher to the Union of 1869, was one of distinct usefulness, though shadowed by constant financial difficulties, and marked by much struggle and sacrifice on the part alike of these guardians of the institution and of those who taught within it. The history of many a developing college and seminary in our country, like the

records of many a Christian church, will exhibit some such period as this in which work is done in a compressed and depressing atmosphere, and in which nothing but sanctified grit, holy patience and a dauntless fidelity can bear the sacred trust in hand into a large and fruitful place. With the Union, such opportunity came and was cordially welcomed. While the institution had no traditions to blot out, or principles to sell for any anticipated success, however great, it was in fact the first of our seminaries to adjust itself freely to the changed conditions by introducing a new element into its Board of Trust; by bringing into its Faculty those who should ably represent other modes of stating, explaining and defending the common Calvinistic system, and by welcoming to every privilege it could offer all of whatever Presbyterian antecedents who desired the ministerial culture it was established to give. And it has had its just reward in an increase of loyal friends and of loyal students also, in enlarging resources and an enlarged Faculty, in a more commanding position and reputation, and—what is more to be prized than all the rest—in a steadily expanding sphere of useful and fruitful service for the church and for the world.

As the first class was not graduated till 1836, Lane Seminary may be said to have but little more than completed the first half century in its career of fruitfulness. During this period

the institution has sent out nearly nine hundred persons who have received the whole or much of their preparation for the ministry within its walls, and who have gone forth, the wide world over, to preach the Gospel, to found or foster churches, to build up colleges and other kindred institutions, and to help forward with intelligent minds and resolute hearts every great and good interest of humanity. More than fifty of that number have gone into the foreign field, and more than half of the rest, it is estimated, have spent their lives chiefly in that gigantic task which so often aroused the eloquence of Lyman Beecher, the task of implanting the Church of God firmly in the Mississippi Valley and the regions beyond. Of this body of alumni, between three and four hundred are now on the roll of our own church; a considerable number, especially of the earlier classes, being at service in the Congregational and other evangelical denominations. A small proportion of these alumni are located at different points from Massachusetts to Florida in the Atlantic division of the Republic; nearly one hundred, including sixteen on the Pacific coast, are laboring in the vast Western division beyond the Mississippi; while the rest are at service within the seven states comprised in the great Central division, stretching from Michigan to Tennessee —nearly one hundred of them in Ohio alone. And it may be counted one of the special glories

of the institution that it has so long been, and still is, so important a factor in making that magnificent group of central states, spiritually, politically, socially, what the whole country knows them to be. A noble, goodly company of ministers these are—animated specially by that missionary spirit, that absorbing love for souls, in which the Seminary had its origin—trained rather for service than for parade, characteristically intelligent and ardent in their work, faithful as they were taught to every good and great interest, friends by instinct of revivals and rejoicing to labor in them, and everywhere eminently loyal as a body to the Truth as it is in Christ.

Permit me to close this cursory sketch with a single remark: The seminaries of our church, born of an intelligent and profound conviction, admirably distributed geographically, already largely endowed and equipped for effective service, the elect and chief source of supply for our churches and our rapidly expanding missionary work, and manifestly destined as their needs are met to bear far greater fruitage in the future, constitute one of the distinctive excellencies, one of the crowning glories, of our beloved Church. They are eminently worthy of respect and love and continuous aid, and also of habitual and earnest commendation by the church and around the family altar to the benediction of Him to whose cause and triumph they are all

alike consecrated. And in that goodly fellowship, with malice toward none, with charitable greeting to all, seeking no advantage for itself at the expense of others, in affectionate loyalty to the compact of 1869, the Lane Seminary desires, as the one theological institution of our Church in the Ohio Valley, to hold now and always some fair, some worthy place.

IV.

The Theology of Lane.

AN OPENING ADDRESS DELIVERED IN LANE SEMINARY CHAPEL.

SEPTEMBER 14, 1882.

—"The man
That could surround the sum of things, and spy
The heart of God, and secrets of his empire,
Would speak but LOVE: With him the bright result
Would change the hue of intermediate scenes,
And make One Thing of all Theology."

Brethren of the Seminary:

What is the place which the element of doctrine holds in the Presbyterian conception of the Church? What is the generic type of Presbyterian doctrine, and under what admissible forms or varieties does this general type exist? How far does American differ, as to type and place of doctrine, from European Presbyterianism; and what is the special position of our own Church with respect both to the doctrine which it confesses, and to the temper in which such doctrine should be accepted and maintained? What is our rule of subscription to doctrine, and what the proper spirit in which all questions affecting doctrine should be treated by us as true Presbyterians? What is the attitude of this Seminary toward all such issues; and what should be the doctrinal disposition of those who are assembled here, whether to receive or to impart instruction? To such as are called to the high office of teaching in this hallowed place, and to those who gather here as students, whether at the beginning or somewhere along the line of their theologic training, these inquiries will seem worthy of thoughtful

attention—especially as we stand together to-night on the threshold of another year of fellowship and of labor. God give us grace to consider them rightly!

1. Presbyterianism throughout the world may be said to be in an eminent sense doctrinal; doctrinal, because it is Calvinistic. The Roman Catholic Church, especially since the Reformation, has set the element of doctrine relatively aside, or has consented to wide diversities in doctrine, in order to secure through that sacrifice a more complete and effective scheme of organization and worship. Lutheranism has, at times, diverged widely from its primitive system of doctrine as enunciated by Martin Luther—in the interest on one side of a churchly sacramentarianism, or on the other of a latitudinarianism in opinion, which begins by ignoring doctrine, and ends, too often, with rejecting it. Episcopacy, in its varieties, has frequently consented to similar latitude on doctrinal questions for the sake of securing position as a state religion, or of maintaining ecclesiastical unity around a prescribed liturgy. Methodism has largely preferred to lay the chief stress in its organization, not on the Thirty-Nine Articles or the Institutes of Watson, or even on liturgical forms or church methods, but rather on the Christian life, and on the realization of the gospel in human experience and in practical religious activities. Baptist bodies every-

where find their main bond of union in the mode of administering a Christian sacrament; and for the sake of unity here are willing to admit both Calvinistic and Arminian teaching alike, within their prescribed communion. Even the Congregational churches, especially of America, though strongly impregnated with the Augustinianism of men like Edwards, and Dwight, and Emmons, have been inclined in some degree, especially of late, to set aside doctrinal tests, and to find elsewhere the proper basis and measure of denominational organization.

But Presbyterianism, wherever found, has always been eminently, persistently, and in the eyes of some, offensively doctrinal. Thus, at the Reformation, while the eye of the Lutheran was fixed much on the central sacrament of grace, the eye of the Calvinist was drawn intently toward that great scheme of truth of which the doctrine of justification by faith was the central principle. And while in process of time Germany followed mainly this primitive bias toward what was formal and churchly, Switzerland and Holland, and, finally, Scotland and all Presbyterian churches speaking the English tongue, yielded rather to the attractions of that grand system of belief which the genius of John Calvin had thrown into organic form. The history of European Presbyterianism shows singularly how strong this attraction was, and how largely the element of doctrine figured

thus in the developments of church life. Varieties in the presentation of the common truth indeed occurred frequently, as may be seen in the rise of the Arminian controversy in Holland, and the growth of the influential school of Saumur in France; but however wide the diversity, it was always a diversity, not about polity or liturgy or method, but about the dogmas embraced, and the interpretation of the accepted creed. The same general fact is equally apparent in our own time; and, perhaps, the remark might be ventured, that doctrine really occupies a higher place among Presbyterians now than it held in the days of our fathers. Both the conflicts of divergent schools within the common domain, and the battles which Presbyterianism has waged in this century both with other types of Protestantism and with Romanism and unbelief, have probably intensified this devotion to doctrine, and exalted such doctrine into even greater prominence and control. At least, it is no less true now than formerly that, among the various branches of nominal Christianity, the Presbyterian Church in all its varieties is eminently the Church of the Doctrines.

The secret of this lies partly in other causes, but chiefly in the nature of Calvinism viewed as a doctrinal system. It is safe to say that no scheme of sacred dogma, ever built up within the Christian Church, has such power to

hold strongly and permanently those who once embrace it. Under various names, it has exhibited this rare power from the days of Augustine until now, even within the Roman, and still more within the Protestant fold. Starting with the fundamental conception of God in his personality and character, and his purposes and relations to his creatures, it has erected on that foundation a scheme of the universe, of man, and of salvation, which has withstood the criticism of fourteen centuries, and which still maintains a conspicuous, if not a supreme, place among the types of faith current in Christendom. It has been a strictly logical system—logical sometimes even to the undue bending of the flowing language of Scripture to fit the forms of the syllogism or the demands of exact, deductive demonstration. It has had in it a large, sometimes an excessive, philosophical element—in some cases exalting this to an equality with Revelation itself, and requiring submission to it as rigidly as it demanded acceptance of the dogma of sin or of grace. It has at times been carried to the utmost extremes, and its most refined and remote inferences have been set forth as equally imperative with its most immediate biblical conceptions. It has often been dogmatic, imperious, disdainful of opposing systems—ever ready to make battle with every varying scheme, even of evangelical belief. These are among the liabilities or frailties of the system; but are they

not themselves a mute testimony to the vigor, the commanding force, of the system that betrays them? That system appeals immediately to the intellect—roots itself inextricably in the brain. It proposes both to commend Christianity conclusively to the reason, and to bring every rational thought into intelligent captivity to the truth in Christ. There is no problem in the realm either of nature or of grace, of which it does not attempt a solution; it aims to take in within its wide compass every question which the soul raises, and which the Bible professes to answer. Complex in detail, strict in structure, and thus high and comprehensive in its purpose, Calvinism has always commanded the interest even of its enemies, and has held intellectually those who have once embraced it, as a strong anchor holds a ship amid the storm. Its grasp of the conscience is equally firm and inexorable; the moral sense responds to it decisively, if at all; and its spiritual bonds are strong enough to hold and regulate the most vigorous life. If it sometimes seems cold and passionless, failing to reach the warmer sensibilities as other systems have done, still it is not in itself a feelingless form of faith. It has entered potentially into multitudes of human hearts, and has caused them to respond in notes as sweet and deep as those of angels are. Above all, it has entered most vitally into the characters of those who have received it, elevating their purposes while it enlarged their con-

ceptions, strengthening their manhood as well as their reason, and so certifying itself in much of the best Christian experience and activity historically recorded. Though it has been marked sometimes by positiveness, by narrowness or coldness of feeling, by tendencies toward dogmatic formalism, yet in the main Protestantism has thus far revealed no form of faith which has done more to make men acquainted with the truth, or to carry the gospel round the world. Such, in a word, is the doctrinal system which bears the current name of Calvin; and such is the secret of the fact that Presbyterianism has been so largely and strongly doctrinal from the days of the Reformation until now.

II. Presbyterian Calvinism has always existed, and, from the nature of the case, still exists, under a law of progressive variety or of diversified progress; exhibiting itself historically, in other words, in constantly varying forms and proportions, and so moving on from age to age toward greater completeness, and therefore toward increasing power. To suppose that a system of truth, having in it so many elements, and holding these in an organic unity so elaborate, should have sprung forth at once as a consummate flower into its final and perfected shape—a system from which nothing could ever be eliminated, and to which the study of future times could add nothing—is to fancy what never has existed, and what, from the nature of the

case, never can exist. Calvinism was a thousand years older than Calvin; it had its real genesis in the exigencies of that ancient Pelagian conflict which rent the Christian Church during the fourth and fifth centuries. What Calvin did was to revive and recast, to define and expand, and to formulate afresh what Augustine had already taught. Yet John Calvin, dogmatic and severe toward opponents as he often was, never ventured to claim that his elaborate system had been brought by him to its final perfection. He was never narrow enough to suppose that other men, in later ages, would never see the truth of God more clearly than he saw it, or state that truth in terms more adequate or more in harmony with that divine Word, which he always recognized as the ultimate test and measure of all systems devised by man. And, in fact, Calvinism, even during the first century of its recognized existence as a system, became not one but many—one in its essential elements, but many as the churches and the theologians, in the manner in which these elements were combined, and in the spirit with which they were received and applied in the religious life. Even Swiss Calvinism soon varied from Calvin; the general system, as presented by the Turretins and others, was in many aspects unlike that formulated in the immortal Institutes. As received in the Palatinate, and incorporated into the Heidelberg Catechism, that system underwent other and

still more decisive variations. The hard, extreme Calvinism of the Dutch Church, which finally drove thoughtful men like Arminius and Grotius into open revolt, and led on to the formulation of Arminianism as an antagonistic scheme, was a natural, yet a special, outgrowth of that extreme logical quality and that rigid type of philosophic rather than biblical statement, introduced into the system by the Hollandish theologians of the preceding century. The doctrine of the Covenants, first fully formulated and set in place in the system by the hand of Cocceius, again modified and in some directions largely improved the general scheme, as it came from the brain of Calvin. On the other side, we see in the French School of Saumur, with its peculiarities in teaching and spirit, another influence modifying and also meliorating the severities of the primitive system. So, in the British Isles, Knox and Melville were not able to hold Calvinistic thought always in one changeless mood; varieties gradually appeared, first in individual teaching, then in the belief and position of churches, until Presbyterianism in Scotland, Ireland, Wales, England, became as diverse as the billows, though one as the sea.* The generic type has

*It is no secret to those who have studied the Minutes of the Westminster Assembly, as published by Prof. Mitchell, or examined the writings of the leading divines in that venerable body, or considered the phases of theology current in Europe in the middle of the seventeenth century, that the Confession and Catechisms of

everywhere been strongly held; but the elements have continually been shifting and presenting themselves in new forms of combination, and in the main with higher aspiration. And he would be wide of the mark, who, under any fancied stress of loyalty to historic Calvinism, should affirm that no improvement had ever crossed the channel since the days of Knox; or that British Calvinism, stern and fixed and rocky though it often seems, is to-day precisely what it was in that earlier age!

Westminster were not the expression of one unvarying, unanimous form of theological thought—a type of Calvinism in which all were perfectly agreed, as to both substance and expression; but rather were the final outcome of strenuous and prolonged debates, assuming at last the form of a mediatory compromise between recognized extremes. The cardinal doctrine of decrees, fundamental in the system enunciated by the Assembly, itself illustrates alike the existing diversities in the body, and the final agreement on a definition of the truth, in which all could for substance harmonize. So, in respect to the freedom of the will, and the position and responsibility of the sinner with regard to offered grace, there are clear evidences of a conscious compromise between men who still realized their wide variety on secondary features or phases of the generic truth. Many such evidences may be found in other directions by any one who carefully examines our symbols in the light of contemporaneous records. And is it not one of the glories of that memorable Council that its members, however widely they differed in particulars, were still able to discern the broad, underlying Calvinism which led them together, and made them essentially one? They saw and frankly stated their differences; but their common desire to frame a creed in which the Protestantism of the British Isles could be united and unified, made them willing to merge all differences in the grander unity of faith and church to which they all aspired. Worthy example for their descendants of later times—for *us*, who inherit their composite creed, and who should inherit also their catholic spirit! The more we know of the men of Westminster, and of their noble work, the less shall we fall apart in the presence of slight diversities—the more clearly and heartily shall we rest in the conviction that such diversities are of no moment when compared with our common heritage in that magnificent set of symbols which they gave to us and the world. *See* MITCHELL: *Introduction to Minutes of the Westminster Assembly*.

The conditions of such variation and such advance lie partly in the historic relations which this remarkable system has been called to sustain, and in the external changes through which it has passed. Had Calvinism been simpler and more superficial, it might have retained its original type more exactly. Had its life been shorter, or its distribution less extensive, or its points of contact with human philosophy or human experience been fewer, it might have lived on through its brief day, unaltered and unimproved. But we are to bear in mind the fact that three centuries have passed since Calvin died, and fourteen since Augustine was the light and leader of the African Church. We are to remember that their scheme of doctrine has ventured on the experiment of extensive travel from its original homes in Africa and among the Alps; that it has spread itself over the whole of Northern Europe, from Geneva to the Arctic Seas, has been diffused throughout the British Isles, has crossed oceans and visited many peoples in this continent and in others, widely unlike in thought and nature the African peasants or the Swiss mountaineers who first swore allegiance to it. We are not to forget that modern life has been essentially changed during the three momentous centuries since Calvin wrote—that new philosophies have come in, and new usages and laws and nationalities have sprung into being, and new experiences have been

awakened, such as the Europe of the Reformation could never have foretold. Even the Christian Church, though the same, is yet widely another; and the Protestantism of to-day is no longer a simple protest, but a positive, complex growth of belief, polity, worship, experience, as many-sided as modern life is, and more urgent than its prototype in its demands on Christian theology of whatever sort. Now, to fancy that amid so much of change and variation—amid such radical shiftings and improvements in al other directions, a system of belief such as Calvinism could have remained in one form, unmodified and unimproved at any point, from century to century, is to fancy that system to be no less inspired and divine than the heavenly Word from which it sprang. In such circumstances and transitions, variety and improvement were inevitable.

The conditions of such variation and advance also lie largely in the nature of Calvinism itself. Glance again, for a moment, at this remarkable system, whose real worth and force are the rather proved than called in question by the transmutations through which it has passed. Observe again how complex it is, and what opportunity it gives for a hundred different combinations of the diversified elements that compose it. Observe how broad it is in its range—how comprehensive it aims to be in its grouping of all that is contained in the divine Word; and conse-

quently how easy it becomes for men to omit this or unduly exalt that feature—to press one side of the scheme into the shadow in order to bring another into clearer light. Observe also how inquisitive and penetrating this system is — what problems it grapples with, and what profound responses it makes; and how much room, consequently, it affords for variety in speculation and teaching. Observe how much philosophy—sometimes sensuous or mechanical, sometimes ideal and even rationalistic—has had to do, not merely with the language employed, but even with the real elements, the actual construction of the system. Observe in the same connection the broader necessity which even divine truth is under, to express itself always in words and tones suited to the condition of those whom it seeks to bless; note the modifications in language, expression, structure, which each revolving century in Christian experience reveals, and which each nation, each latitude, exhibits in its appropriation of the gospel itself; and see how extensively all this must affect systems of doctrine, as well as types of Christian living. It is, of course, never to be forgotten that the truth of God in his Word remains the same forever; and that in this sense theology, as the structural expression of that truth, is—as Macaulay held—a finished science.* But one of the most striking

*The position of Macaulay, as stated in his essay on *Ranke's History of the Popes*, includes natural as well as revealed theology.

evidences of the divinity of Scripture lies in the fact that its circumference steadily widens as the thoughts of men expand, and that a deeper depth reveals itself to each new age of believing investigation. The Bible is larger, and will always be larger, than humanity. The Christian Church, especially, is learning more and more of the light, sweetness, grace, which are contained in this Book; and such advancing knowledge is steadily recording itself in both her experience and her teaching. In this sense the Bible is a constantly unfolding revelation — exhibiting itself in a species of evolution, as grand as that by which the oak emerges from the acorn, and passes upward to its predestined per-

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He claims that natural theology is not a progressive science, on the ground that the arguments employed by Paley to prove the divine existence were employed as well by Socrates that we, in our day, "have precisely the same evidences of design in the structure of the universe which the early Greeks had;" that the proofs of the immortality of the soul, derived from nature, have not increased in any degree with the advance of knowledge and civilization. In like manner, he further claims that revealed theology is "not of the nature of a progressive science," because the materials used in its construction are in all ages the same. All divine truth is contained in certain books; all the discoveries of all the philosophers in the world cannot add to these books a single verse. "A Christian of the fifth century with a Bible, is on a par with a Christian of the nineteeth century with a Bible, candor and natural acuteness being, of course, supposed equal." Hence he infers that old errors in theology are just as likely to be repeated now as in any former age, and that the progressive enlightenment of modern times is not "favorable to Protestantism, and unfavorable to Catholicism," as is believed by Protestants.

The fallacy of Macaulay is the same in both directions. The cosmological and teleological arguments indeed remain the same, as arguments, but the material employed in the reasoning is constantly accumulating, and the cogency of the reasoning is consequently increasing, from age to age. The forty years which have passed since this famous essay was written, have added immensely

fection in the skies. And if this be true of Scripture, still more must it be true that every system of theology, deriving its materials from that unfolding volume, exists under a primal law of evolution and advance. Whatever is narrow in any such system must be broadened; whatever has been omitted must be brought in and set in its legitimate place and relations; whatever is based on erroneous interpretations must be adjusted anew to the divine Original; whatever is philosophic statement merely must be modified if deficient—thrown aside if false; and whatever has been introduced to meet the peculiarities of any given race or age, must be so stated as to meet in like manner the spiritual needs of other ages, or other races. This is true of all human theologies; and in some respects it is eminently true of Calvinism. I have no idea that much, if anything, that now appears to be

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to both material and proof in this department. So, while the cardinal teachings of Scripture cannot be altered or improved by human ingenuity, the volume of teaching in the Bible is found to be steadily expanding, as the human intelligence increases in capacity; and both the forms and the cogency of revealed doctrine are constantly developing through progressive inquiry and widening knowledge of the Word itself. Christian theology is thus not a stationary and finished, but a steadily advancing science, ever setting the truth of God in fresh lights and relations, discovering new harmonies in that truth, and thus building up, century by century, a temple of sacred doctrine, whose full completion it may not be given to mortal man to behold. Those who hold the opposite view must prepare themselves not only to accept the painful inference which Macaulay draws, but also to submit to many other consequences, far more painful. To crystallize Christian doctrine into one final and irreversible shape, and then declare the process of evolution finished forever, would be to doom that doctrine, and the Christian Church with it, to a death without a resurrection.

essential to that great scheme will ever be set aside; nor have I the slightest apprehension that any modifications will occur, that will change Calvinism into Arminianism, or into any other antithetic scheme of evangelical belief. But I am sure that, as this system has always existed, under a variety of forms, and under a clear law of progress, so it will continue to exist—proving all the more its essential truthfulness by its demonstrated capacity to pass on from good to better, from glory to glory, even unto the end.

III. In American Presbyterianism we may observe, in some especial forms, the presence in high degree of both of the general facts already described. Considering first the doctrinal element generally in connection with denominational life, we see at once that among the various divisions of nominal Christianity on this continent, the Presbyterian is especially the one which exalts and emphasizes doctrine. Catholicism, Lutheranism, Episcopacy, Methodism, retain here largely the peculiarities which have marked them in the Old World. The more minor divisions, so far as transplanted from Europe, exhibit the special characteristics of their parentage; and the new sects originating here have been organized generally around some other principle than a scheme of doctrine. But American Presbyterianism, of whatever variety, is known rather by the stress it lays upon dogma. It cares little for rituals; the robe and the

ritual are uncongenial to it. It holds to the spiritual rather than the formal conception of the sacraments; it is no stickler for mere modes of administration. Though boastful of its policy, it still is not churchly; it generally subordinates even church order to the church belief. It believes equally with any in a vigorous, fruitful religious life as one distinguishing mark of a true Church; but it maintains also the inseparable relations of a strong and penetrating doctrinal system to such a life. It holds up its creed or creeds as its central standard, and calls upon its adherents to rally first of all, and last of all, around these, as the sign by which it would be known among the Churches. It may thus be characterized as supremely a doctrinal body. This has been thrown at it as a stigma; it accepts the stigma, and wears it as an honor. No branch of Protestantism has a stronger or ampler creed; none holds its creed more tenaciously or with greater fervor. Here, as in Europe, amid all its varieties, it is conspicuously the Church of the Doctrines.

Wherever we find him, this fact is vividly illustrated in the typical Presbyterian. We spontaneously fancy him a man of lengthened feature, of serious aspect, of reflective nature. His belief was wrought into him with the *ipsissima verba* of the Shorter Catechism. It was confirmed by the type of preaching to which he listened in his youth, and perchance by further

studies in the Symbols. The Epistle to the Romans, even before the Psalms, is his favorite portion of Scripture. He believes first of all, and above all else, in God; God as sovereign in all his purposes, and righteous in all his ways. He has wrestled with the dark problem of the decrees and of election, and believes himself from eternity a predestinated heir of grace. His faith in the divine elements and factors in salvation is absolute, unconquerable. He finds his daily meat and drink in the most cardinal truths of the gospel, and gathers strength from them day by day. The doctrines are his delight; they work themselves, as living verities, into all his experience; they constitute the stuff and substance of his character as a religious man. He is more ready than other men to talk of the doctrines, to argue for or about them, to fight for them on whatever field. Always positive and sometimes dogmatic, he knows what he believes and why he believes as he does, and above most other disciples, is always ready to give a reason, or a multitude of reasons, for the faith that is in him. Hence the cast and complexion of his experience, his exaltation of preaching, his aversion to liturgy and form, his sober and apparently passionless devotions. Hence also his special zeal for the truth of God, his ardor in the exaltation and diffusion of the Scriptures as the truly inspired Word, his interest in Christian missions, his readiness to make

large sacrifices for the gospel. In a word, he is what he is, as a Christian man, because he is so vitally a man of doctrine — a man in whom the truth of God, as gathered into his accepted creed, is both center and circumference in belief,—both light and life to the soul.

But while American Presbyterianism is thus distinctly doctrinal, it is also true that the doctrine has never existed here in any single and permanent variety, but rather has developed itself historically in diversified and progressive forms. A distinguished friend has said that our Presbyterianism is like hickory—excellent timber, but it splits too easily. It lies in the nature of the case, as humanity is constituted, that those who hold truth very tenaciously, should be the readiest to hold tenaciously either side on some recognized point of difference,—should be the first to divide about trifles. Latitudinarians often agree because they are not sufficiently earnest in the faith to generate a difference, or to adhere to differences. In like manner, sects which are organized around mode or worship or polity primarily, naturally give dogma a secondary place, and for the sake of union elsewhere consent often to wide diversities in faith and teaching. The old taunt against the Anglican Church as having a Popish liturgy, an Arminian clergy, and a Calvinistic creed, applies not merely to all State churches, but to every church that is organized around any other than

a distinctive, positive, and regulative doctrinal system. And on the other hand, a church so organized is especially exposed to diversity, to conflict, and even to disruption, on points connected with either the substance of its creed or the principle of subscription to such creed. Even little differences, which would hardly agitate another type of organization, may seriously disturb or convulse this. This inherent tendency, it may be added, is also greatly increased in a country where thought is so free, and where the expression of free thought is almost absolutely unrestrained. For, while American Presbyterianism may be said to have inherited all the varieties of Calvinism developed in Europe, from the Swiss controversies and the rupture of Dort down to the various divisions of the Scottish Church, it has also been exposed, in addition, to many native centrifugal tendencies, and thus under both classes of influence has easily and sadly fallen apart, in many cases, where it might wisely have remained one. Its history, from the division of 1741, down to this day, furnishes abundant confirmation of this truth.*

*Not only is it true that American Presbyterianism has never yet existed in any one variety; the expectation that it will ever become one, by any combination of these varieties in doctrine, seems to be extensively surrendered. Not withstanding the many impressive inducements to such unification, and although we stand essentially on the same general basis of belief, yet continued diversity of organization around matters confessedly minor appears to be expected, and even desired, almost universally. A man can hardly

But it is also obvious that this tendency to variation, partly inherited and partly native, has carried with it some actual and healthful advance in the generic type of doctrine mentioned. The phrase, American Calvinism, is not a merely geographic term; it represents a phase or mode of Calvinistic thought and Calvinistic temper, as real as the Scottish or the Continental, and in some respects an improved mode. Though it may be difficult to define the differences, yet few would deny their existence. American Calvinism is Calvinism adjusted in both form and spirit to our country, our people, our time. It carries on its face less of the technical, the scholastic, the abstruse. It has litle interest, relatively, in old parties and old issues, born of European life; it exhibits less of the rigidness and the pomp characteristic of its prototypes in the eastern world. It is naturally less tenacious of trifles, and more in love with what is generic in the cherished scheme. It more easily subord-

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broach the broader view without being accused of disloyalty, not merely to the little specialty that divides, but also to the body that embodies and glories in it. Yet the broader doctrinal unity here suggested really exists, and doubtless the time is coming when it will be recognized. At least, I cannot forbear the expression in this connection of a hope, that in this country there is yet to be developed a wider, more generous and more unifying view of what essential Calvinism is; that these varieties will fade away in the presence of that grander conception, and that somewhere in the future there shall grow up here, before the gaze of the world, one American Presbyterian Church, not only numerically larger, but also intrinsically greater and more full of power, than any the world has ever yet seen. Such is my humble hope; such my earnest daily prayer.

inates the doctrinal to the practical, and holds the truth rather—as the Bible does—for what the truth accomplishes in life, than for what the truth is in abstract shape. It strongly exalts the biblical above the philosophic aspects of the system, and tends rather toward mediate than toward extreme presentations. It draws more careful distinctions between the plan of God in nature and his method in grace—is less fatalistic in the impression it makes. It presses out more fully the human factors in salvation—dwells more on the responsibility of man for his personal dealing with the gospel. Freer and more flowing in its statements, and more catholic in its temper, it offers the gospel to all men more readily, and on scriptural grounds opens more widely the doors of grace. Under the pressure of its vast responsibility on this continent, it is suffused more largely with the missionary spirit, and demands to be stated not with technical completeness, but rather in such ways as will best commend it savingly to the unevangelized multitudes thronging to our shores. Toward other types of evangelical belief it is in the main less antagonistic; its grasp of every Christian hand is more spontaneous and more fraternal. In a word, it has gathered largeness, breadth, catholicity, from the vastness of its habitation; it has caught and embodied much of our national spirit, purpose, tendencies; it is not Continental or British, but American.

IV. What has been thus defined as the characteristic attitude and temper of American Presbyterianism, is conspicuously true of our own beloved Church. The grand historic Union of 1869 may be introduced as a valuable illustration here. In that memorable compact, which made ours the largest Presbyterian body in the world, there was no compromise, no ignoring of any essential element in the common Calvinism. Doctrine still held the foremost place. Both parties, having adhered to the same standards during their separation, adopted those standards anew, and made their common belief —the creed rather than sacrament, or order, or mode of worship—the primary basis of their combination. Neither confessed any doctrinal aberration or divergence; neither claimed or admitted any superior othodoxy. Both were true in that compact to the spirit of historic Presbyterianism in holding forth essential unity of faith as the only basis on which a Presbyterian Church can safely stand. And their unification, though incited largely by other considerations, was the result essentially of their mutual trust, their intelligent confidence in each other, as first of all, and always, Reformed and Calvinistic.

Yet this unification, remarkable as it was, did not prohibit the action of that principle of progressive variety inherent in the common system. Those who thus agreed in avowing

afresh their allegiance to that system, at the same time granted to each other all that liberty of varied statement and explanation and adaptation of the system, which had been recognized heretofore as consistent with loyalty to what was essential. All accepted the obvious principle that in a great Church, of continental proportions and composed of representatives of every type of historic Calvinism, such diversified growths of opinion must be not merely admitted, but generously welcomed as genuine offshoots from the common stock of faith. All recognized the consequent obligation to look beneath and around each specific difference for the broader oneness that comprehends it; all accepted in that union the blessed lesson of a widened doctrinal brotherhood, and of a more generous Christian catholicity. The Church and the School were no longer coterminous—within the one Church there were many schools; and what divided the schools was placed forever in its due subordination to what united the Church. Such, in a word, was the Union of 1869, so far as it related to doctrine; and that Union, important as it was in other aspects, has this as its chief claim to historic remembrance, that it was thus a conscious, trustful and generous combination of real varieties of opinion under the broad banner of the common Calvinistic faith.

The same general law or principle is also determining our interpretation of church doctrine, and our theory of subscription to the accepted creed. The wider the varieties of opinion admissible within the boundaries of a given doctrinal system, the more generously must the system itself be interpreted, and the more generic must be the subscription. Such varieties are bound to judge each other charitably, and to deal courteously with each other, as brother deals with brother in the Church of Christ. As I have no right to claim precedence for my conception of the common scheme, or to demand that the antithetic conceptions of others shall be tested or measured by mine, so I am bound by fidelity to the Union itself to resist all like assumption on the part of others. Liberty, equality, fraternity, are the only rule and safeguard here; and he who, under any special stress of partisanship, allows himself to depart from this rule, is recreant not merely to the mutual obligations of the Union, but to the law and the spirit of historic Presbyterianism universally. So in the matter of subscription as well as interpretation. What is required here, is an honest and manly allegiance by each and all, and especially by all who teach or who hold official position, to all that belongs essentially to the common Calvinism. This allegiance must also be coupled with an equally honest and manly recognition of the right, not of the individual

subscriber, but of the Church, to decide what is thus essential. To require less than this would be to open the doors to a loose and destructive individualism, which is inconsistent with the Presbyterian conception of a true Church. To demand more than this, as by superadding to the common faith the idiosyncrasies of a school, or by insisting on a strictly verbal acceptance of the symbols, would be an equally destructive and unwarranted invasion of personal liberties constitutionally guaranteed. Nor does such a position give room, as some have supposed, to a dangerous latitudinarianism ruinous to church unity. The fact rather is that strong and cordial unity in what is cardinal is best secured by allowing variety in things which are not essential. There is less room, rather than more, under such a constitution, for a man who is not in heart and brain a Calvinist; and wherever judical processes are needful to the exclusion of such a man, such processes are immensely strengthened by the fact that his divergence has occurred in the face of a broad and generous interpretation of standards to which the erring party has once freely declared his allegiance.*

*It is far less difficult than at first sight may seem apparent, to determine what variations in Calvinistic thought are admissible under the Union, or what degree of liberty in subscription is allowable. Those who hold alike to the eternal purpose, may state the doctrine of decrees in various ways, and differ in respect to the order of the divine determinations; the supralapsarian and the sublapsarian are alike Calvinistic. Those who believe equally in the trans-

On this general basis, our Church is committed for the future to the widest liberty of thought consistent with denominational integrity, and to the cordial recognition of every true advance which free thought, under the guidance of the Spirit, may be led to make. We are not held movelessly, as if it were a spell, by the Calvinism of Calvin, or the Calvinism of the Turretins, or the Calvinism of the Synod of Dort, or the Calvinism of Scotland, either past or present. We hold our Calvinism as Americans; counting ourselves at liberty to admit into it any modifying or improving influence that may flow from American life, and at liberty

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mission of sin through the race in consequence of the Adamic transgression, may explain that fact on either the physical or the federal theory; on the Edwardean conception of a divine constitution working out this issue; or even on the hypothesis of a social liability or exposure eventuating always in individual sin and condemnation. Those who accept together the great fact that the justice as well as the love of God is expressed and glorified in the atoning work of Christ, may view the satisfaction in the case as either personal or legal, primarily—may differ as to the meaning of penalty, the conception of imputation, the scope and end of the atonement. Those who rest equally in the doctrine of particular election, may vary in their apprehensions of the relations and functions of faith viewed as consequent upon the divine choice, and may be more or less free in their announcement of the great scheme of grace as, in some true sense, both provided for and therefore offered to the race. Those who hold alike to the primacy of the Spirit in regeneration, and to the sovereignty of God in the dispensation of the Spirit, may differ as to their mode of describing that deadness of human nature which makes such divine working needful, or in their presentations of the duty and the responsibility of the sinner, when summoned under the gospel to repentance and faith. Those who adhere sincerely to the common Calvinism in general, may on one side delight in setting that Calvinism forth in its highest, extremest, most dogmatic forms, exalting most of all the things which separate it from other types of evangelical belief; or, on the other hand, may regard themselves as bound by the principle of supreme loyalty to the common gospel, to

also to express it as we hold it, not in imported, but in American terms. In common with all true Presbyterians in all times, we place the Bible above our standards, and regard ourselves as bouud first of all to study the Divine Word for ourselves, and then to believe what it teaches, just as God gives us grace to apprehend it. And if, in his great love and under the impress of the amazing influences affecting us in such a land and age as ours, we are permitted to see the truth at any point more clearly and more comprehensively than our fathers in Britain or in Holland saw it two or three centuries ago, I trust that we have courage

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describe their accepted belief in mediating, moderate forms, where its evangelical affiliations may be specially prominent, and its biblical and Christian quality be most readily seen by other minds. And those who subscribe honorably to the same Confession, may either seek to enforce that document in every line and letter, as an arbitrary and inexorable bond holding every adherent as in chains, or may they rather welcome with fraternal temper all who in substance accept that Confession as their generic creed, and amid conscious variety delight to call all Calvinists their brethren. It is on this broad foundation, which provides for unity in what is essential, with just variation in modes of statement and explanation, that our beloved Church was placed by the Union of 1869. The language of the unifying act, the voluminous reports and conferences which preceded that historic event, the declarations of men of all previous parties and shades of belief, and the entire history of our ecclesiastical action since that date, confirm these statements. So thoroughly is this accepted as fundamental by all classes among us, that the men or the party who should attempt to crowd the Church back into the narrow boundaries of any school of interpretation, or to limit by any rigid process the measure of liberty thus constitutionally guaranteed, would be sure to be overwhelmed by the popular protest and condemnation. And, on the other hand, he who can not content himself with this measure of liberty, but demands the privilege of wider divergence in opinion or in subscription, whatever else he may be, can hardly be classed among us as either Calvinist or Presbyterian.

enough as a Church to welcome such revelations, and fidelity enough to the common Calvinism to express them. I am no advocate of loose thinking or loose language in the sphere of belief: a Christian creed, born of the thought and struggle of centuries, is to me one of the most sacred things on earth. I am no friend of that reckless temper which would tear down the old before discovering any worthier substitute; there is a fancied progress which is downward toward iconoclasm in faith, and toward an ultimate extinction of faith. But while avoiding this hazardous extreme, we may still believe in healthful progress in theological opinion within our Church, and may look happily forward to advance upon advance in Calvinistic thought in our communion, even from century to century. Such, at least, is my personal hope and my constant expectation and prayer.

V. Fresh illustrations and confirmations of these general statements may be derived from more recent developments in our denominational experience. It is an obvious truth that the natural influence of such principles and such a spirit as I have described must be to awaken confidence, to exclude divisions, to promote harmony, to quench incipient heresies. The larger love thus evoked will furnish an interior spring to union in effort, and to rivalry in consecration to the common good. Ephraim and Judah, under its action, will instinctively drop the un-

profitable process of mutual vexation, and devote themselves rather to the unfolding and defense of the common faith. Doctrine will not be less regarded or Calvinism the less honored, while the Church will be the more broadly and strongly loved. Such is the natural tendency of such a denominational attitude as I have outlined, and such results might be expected to accompany its realization. What a confirmation of that inference do we discover in the remarkable degree of doctrinal harmony which, in the main, has characterized the period since the Union! Never was there a time during their separation when the bodies uniting were more true to their symbols, more settled in their Calvinism, or more thoroughly unified in the presence of conscious variety, than now. And if they remain true to the principles and temper of their alliance, this natural and healthful process of unification may be expected to continue until our Church shall exhibit to the world the spectacle of an organization, not simple but complex; not abiding in any single form, but dwelling in many forms; yet consciously one in faith and spirit, and one alike in purpose and in destiny.

This process of unification is not likely to be arrested by any discussions current among us, even around such cardinal questions as the inspiration, or the unity, or authoritativeness of the word of God. It is a noticeable fact, that

most of these discussions relate to matters which lie clearly outside of our Confession. The theologians of Westminster did not concern themselves, for example, with any specific theories of inspiration; but simply asserted the broad fact—which we all accept—that the Bible is the literally, adequately inspired word and revelation of God; fully and authoritatively teaching what man is to believe concerning God, and what duty God requires of man. Various theories of this great fact of inspiration have since arisen, and various explanations still are current in evangelical circles—from that of simple superintendence by the Holy Spirit, to that of a verbal dictation running with equal rigidity through psalm and history, prophecy and parable and dogmatic precept. In respect to all such opinions, the attitude of our own Church, and even the regulative principles of the common Protestanism, constrain us to the exercise of large liberality, so long as the cardinal fact is faithfully held. No man or school has a right to furnish a hypothesis here, and require others to accept it under peril of denominational disfavor. Differences in explanation or definition are clearly admissible, so long as the explaining is not an explaining a way—so long as the defining is not a destructive, but a constructive process. The Church, indeed, possesses the supreme right, ecclesiastically, to introduce more exact statements, and then to make these

statements authoritative within her own bounds. In other words, the Church of our times may, as justly as the Presbyterianism of the seventeenth century, declare her definitive judgment on this or any other vital point, and may enter her protest against all opinions at variance with that judgment. But until this is done, honest loyalty to the essential fact as described in our symbols is all that a just, sensible, catholic Presbyterian can require.

Another illustration forces itself upon our notice in the questions now under discussion within the field of biblical criticism. Without being an expert in such matters, and while resting my faith largely on the conclusions of more competent brethren, I am free to say that the conception of the Pentateuch as, especially in its legal portions, a growth of several centuries, finally compiled and presented to the Church in one organic shape, has not yet commended itself to my judgment as anything more than an interesting but unverified hypothesis. I am free also to say, that I anticipate from the discussion of the question thus raised, only a firmer faith in the Mosaic authorship essentially, and beyond this a serener confidence in the entire Old Testament—law, and psalm, and prophecy—as a veritable communication from God. Yet two things are entirely clear to me here. First, that one may hold the other view, and yet adhere as fully as

any of us to the cardinal conception of a divine, supernatural agency at work in and through the entire process of revelation as recorded in the Pentateuch, though that process may have required ages and the joint action of many minds for its accomplishment. And second, that there is no warrant whatever, either in our symbols or in our historic position as a Church for condemning, or even suspecting ecclesiastically those who hold such an opinion. The true tribunal here is the tribunal of sanctified scholarship; and they who carry such a question to any other court, may justly be suspected of inability to handle it successfully in this.

On all such questions, whether already present, or just now hanging like distant clouds on the horizon, catholic Presbyterianism can take but one position.* Those who regard theology and exegesis as finished, and the faith

*It has indeed been broadly intimated that our Church, in accepting such a basis, has surrendered itself fatally to the control of a destructive latitudinarianism; that unorthodox elements have thus been admitted into the body, and are festering there, to the corruption of its character as a sound and faithful representative of Calvinism. Organic union, and even fraternal fellowship with such a Church would be, it is loftily said, sinful complication with heresy, and even disloyalty to Christ. Such opinions, like the flaunting blossoms of certain poisonous plants, may safely be left to wither on their stem. We may spare ourselves the pain of characterizing them as they deserve. No thoughtful mind can doubt that our beloved Church, going forward firmly in the path already chosen, will prove her orthodoxy all the more efficiently in and through her large liberality, and win popular assent and affection all the more widely, the continent over, because she has learned, not to only hold the truth, but according to the Pauline motto to hold the truth in love.

of the Church as settled once for all, can do nothing but confront every such issue with some dictum born of other times, and invoke on those who raise it the fluctuating gales of ecclesiastical discipline. They can only appeal to some church father or to some church school, or possibly assume to be fathers or schools themselves, in order by such methods to frown down or scare down each rising problem. But our Church is not likely to fall in with a policy so narrow or so pernicious. The steps already taken toward a large interpretation of her symbols, and the general treatment accorded to her chosen sons in whatever field of scholarly research are sufficient pledges for the future. The path of such a church is of necessity onward. To hesitate is to surrender to the past; to surrender to the past, and suffer the past to control the future, would be simply to die out, and give way to younger growth and a worthier type of thought and life. It may therefore be anticipated that our beloved Church will continue more and more to be a Church of real, beneficent, and in the main harmonious progress in all such directions. On the broad platform of a catholic Calvinism, firm as granite on every essential point, but generous to all variations within the territory of essential truth, she may and will go on to be all that any Church of Christ can become in progressive power, in widening faith and influence, even down to mil-

lennial times. God grant it! The Presbyterianism of the world needs, all Protestantism of whatever variety needs, the common Christianity needs, the vision of such a Church, leading as an archangel along the path of true Christian catholicity, toward that final form of church faith and church life in which these shall all become one, even as Christ and the Father are one. God grant that such a vision, such a glory, may yet become real!

VI. Descending finally from these high ranges of inquiry to what more directly concerns ourselves, I may now add the closing declaration, that Lane Seminary as an institution, if I justly apprehend its position, is firmly planted on the broad platform of historic Presbyterianism, which I have thus very imperfectly described. It is but just to remark that in passing under the banner of what was termed the New School Church into the historic union already defined, this Seminary was called, on the one side, to surrender no distinctive phase of doctrine, to sacrifice no revered tradition, to accept no new standard or test of faith or of instruction. It was simply to continue to be, as it had been, a Calvinistic institution; bound to be true always, as it had always been true, to every essential element in the common symbol of faith. But it is also just to say that, while abiding thus in its admitted and approved variety, this Seminary, as well as every other, came, in

the spirit of that high compact, under new obligations to recognize sympathetically all other admitted varieties in Calvinistic opinion, and so far as lay within its power to make that union doctrinally, as well as ecclesiastically, a real unification. While it retained its original type, it was no longer called upon to emphasize its specialties in any sort of antagonism. It was rather bound to cultivate all admissible affinities, to meliorate existing differences and contrasts, and especially to bring out and hold up all the more zealously what was most central and vital. None the less, but rather the more, was it summoned to lay stress on the element of doctrine, as true Presbyterianism has always done; and none the less, but rather the more, was it bound to hold forth the Calvinistic scheme, embodied in our symbols, as the clearest, strongest, most complete type of Christian belief. It also came under renewed obligations to be true to the best traditions and principles of American, as distinguished from European, Presbyterianism; and to stand forth, as God should give its representatives grace, in the forefront of the battle for a free and generous interpretation of our creed, and a kindred development of our denominational policy and life. Abandoning nothing that had belonged to it in the past, it was thus called to enter, with every other like institution, into the grander future opening before our beloved Church, with an enlarged sense of wha

the common Calvinism is, and with a spirit as broad and free as that scheme of doctrine essentially is. For, they who most firmly hold the Pauline type of Christian belief should also be the first to cherish the Pauline spirit; in them the large *caritas* of the Epistle to the Corinthians should have the freest manifestation; and while they most firmly hold the truth, they should be the first to teach all men how to hold the truth in love. Such has been the prevailing purpose and temper of this institution from the day and hour of the union until now. The theology here taught has been unpartisan, mediating, generous and cordial toward all other types of teaching in our Church; ever seeking less the triumph of dogmatic or partisan opinion, or the training of a class of narrow catechumens, than the sound and fresh indoctrination of intelligent students in the highest verities of our Calvinistic faith. In every department of instruction here, the development of such a type of mind and character has been the supreme purpose; and the measure of success attained is abundantly recorded in the fact that no son of Lane, in this later era, has ever proved recreant to our Church, in either his teaching or his influence. Such has been the prevailing plan and temper of Lane Seminary, and such is to be its future spirit and mission in these delicate denominational relations. It will continue to maintain steadfastly, not a narrow and extreme, but a

generous and mediate Calvinism, as much as possible in harmony with all other existing types of evangelical faith. It will continue to maintain this, not with dogmatic assumptions of superiority, or with systematic purpose to exalt any difference which may divide us from other Calvinists, but rather in that temper of trustful catholicity which extends to all within our Church a cordial hand—which beareth and believeth, hopeth and endureth much from all, and which submits in silence even to unjust smiting from those who should be brethren. May this high mission never be dishonored here, and never may any narrower spirit or purpose pervade these halls!

In harmony with what is thus due to its denominational relations, Lane Seminary is also committed, by its entire record, to generous sympathy with every true advance in whatever field of legitimate inquiry. It is not believed here that Calvinistic theology is a finished science, bearing upon its closing page the authoritative FINIS of the seventeenth or the eighteenth century. It is rather believed that our doctrinal system is yet capable of expansion and improvement, not merely in forms of expression, but in the adjustment of truth to truth, and especially through the addition of great truths of grace, such as the doctrine of the Holy Spirit, as yet but inadequately expressed in our symbols. Nor is it believed here that the last word

has been said in regard to the structure or purpose of the inspired Word of God, or that the Bible has been already exhausted of its divine contents; but rather that careful investigation will reveal new truths and new glories in the Scripture—truths and glories which are to pour their splendor on coming generations, as the grand harmonizing doctrine of justification by faith made glorious the thought and life of the sixteenth century. It should, indeed, be said that Lane Seminary is not the home of crude novelties, or of untested hypotheses in either doctrine or exposition; that a destructive rationalism has never found shelter or encouragement here. That charge is false, by whomsoever made. Nor is it the fact that untrue or dangerous opinions of any sort are taught to the young men here assembled—opinions subversive of the common doctrine or belief of our Church. That allegation, by whomsoever made, is too obviously untrue to be dangerous. Yet it can be said, with truth and emphasis, that this institution stands clearly, as to both teaching and spirit, in what we believe to be the real line of healthful and evangelical development for our Church and for the Church of Christ. Lane reverently cherishes the past, is loyal to the present, and is also hopeful as to a future, in which the Calvinistic doctrine shall stand forth in still freer and finer perfection, and in which the living Word of the living God, critically studied

and thoroughly believed, shall be seated on the throne, supreme alike over the creed and the life. On the divine orgin and the adequate inspiration and essential unity of that Word, and on its absolute right to bring every thought into captivity to itself; on the Pauline scheme of doctrine, as therein revealed, and as tested by eighteen centuries of Christian experience; and on the platform of a just historic catholicity, this honored Institution stands, and, by the grace of God, shall ever stand. And if she is thus true to the truth, as the truth breaks forth more and more from that divine fount; and thus loving toward all who in whatever variety adhere to that truth—moving earnestly in this temper along the path of true progress in thought and experience—we may be assured that nothing can harm either this beloved Seminary, or those who as teachers and students assemble to-day within its welcoming walls. And may God bless us all!

V.

The Theologians of Lane.

A PAPER READ BEFORE THE LANE CLUB.

DECEMBER 10, 1889.

Twenty years ago, on the twenty-sixth day of November, the friends of Lane Seminary were gathered in these grounds to commemorate the close of the fortieth year in the life of this beloved Institution. A second reason for the assemblage and the celebration lay in the fact that on the tenth day of the same month the reunion of the two branches of the Presbyterian Church had been formally consummated at Pittsburg. It was fitly remembered that, although the Seminary had for thirty years been affiliated closely with but one of these branches, it had been organized before the dark days of the separation, and might therefore be justly regarded as the creation and inheritance of the now united Church. It was also believed that the Reunion, under conditions so cordial and auspicious, would open wider doors of service and usefulness to the Institution, and prove to be for it, as for the Church, the beginning of a larger, grander career.

Twenty years have passed, and we are here to celebrate with gratitude to God, the sixtieth anniversary in the life of the Seminary, and the twentieth in the organic existence of the great denomination for whose advantage it was founded, and with whose remarkable development it

has had the privilege of being happily and vitally associated. In such celebration we have abundant occasion in both aspects to sing great songs of praise in memory of the past, and to frame new purposes of consecration, to gird ourselves for larger endeavors, in view of the expanding and attractive future opening alike before the Institution and the Church.

It is not my purpose at this time to tell the suggestive story of these twenty years; to speak of the general growth and progress of Lane Seminary during this somewhat critical period in its history, or of the wonderful things which God has wrought in and for the Presbyterian Church. Among the many specific themes which this conjunction of historic events suggests, my mind has been turned toward one which has not hitherto received the connected treatment it deserves, and whose presentation at this time for several reasons seems to be fitly devolved upon me. That theme is *Our Theologians and their Theology*; considered especially in their relations to the belief and career of our united Church.

The first incumbent of the theological chair in Lane Seminary was Lyman Beecher, *clarum et venerabile nomen*. Born and educated in Connecticut, a graduate of Yale College and a student of theology under President Dwight; a young pastor first on Long Island; then for sixteen years a minister at Litchfield, Conn., where the

foundations of his fame were laid; afterward for six years the occupant of an important pulpit in Boston, just at a time when evangelical orthodoxy was beginning to make successful headway against the dominating forces of Unitarianism, headed by the eloquent Channing; always in the forefront of the battle in behalf of what he conceived to be the faith once delivered to the saints; recognized as a writer of rare vigor, as well as a commanding preacher, Dr. Beecher came to this Institution after a first and then a second election, at the close of 1832, and three years after the Academic Department had been established. He became almost immediately, not only the President of the Seminary, but also the pastor of the Second Church in this city, and a welcome leader in all church affairs; entering thus, in the prime of his powers, on a career in which for eighteen years of mingled sunshine and shadow he won for himself his last, if not his highest laurels, as a teacher and preacher of righteousness.

It was the dream of Dr. Beecher after his retirement, that he might be able to prepare his System of Theology for the press; but that dream, like many others of like character, failed of realization. From the three manuscript volumes of his lectures, now in possession of the Seminary, it would be impossible to draw out such a sketch of his system as would do justice to his memory. These manuscripts are in such

condition, from their obscure chirography, from the numberless erasures and alterations, from defective and shifting arrangements, and from general lack of method and order, as almost to defy the most loyal and patient attempts at interpretation. Furthermore, few men were less bound by manuscript or by strict rules of method, or were readier at any time to make digressions from a preconceived line of precedure. One of his most competent and accomplished pupils (Rev. Dr. Tuttle), in an article on Dr. Beecher, written shortly after his decease, gives us some conception of his manner and mode of instruction in these words:

"As a teacher, Dr. Beecher was not very systematic. * * * Our notes show that he began to lecture our class on the abstruse themes of Butler's Analogy. Among our most delighful hours were those spent in listening to his illuminated lectures on Butler; and we hope to see these lectures in print, although it is certain that some of the best parts of them were never written. Then came his lectures on the Divine Existence, Cause and Effect, and Mental Philosophy, followed by the lectures on Conscience, by far the most thrilling discourses we ever heard from him. He first delivered them out of place, as to the system, to our class, and we heard them a second time in one of the Cincinnati churches. We regard the occasion when he spoke of the Power of Conscience as among the grandest ex-

hibitions of his pulpit powers. After this splendid episode of lectures on Conscience, came his course on the Will, the Affections, and Moral Government; and in the midst of a discussion of his favorite theories of Man's Free Agency, the whole course was dislocated by the introduction of his lectures on the Trinity."

So far as his system of theology can be traced from his tangled and blurred manuscript, his instructions fell under two main divisions. The first of these contains what he describes as the elementary doctrines; the being of God, the divine attributes, the image of God in man, the law of God, the character of man, the divine decrees, the plan of redemption. The second division included the Trinity, the divinity of Christ, the atonement, election and pardon, the work of the Spirit, the means of grace, repentance and faith, human responsibility under the Gospel, the day of judgment, eternal life and eternal death. This, at least, was his general outline, though it is doubtful whether he followed it from year to year, without marked and sometimes startling variations. It was originally in substance the system which he had learned from his revered teacher, though Dr. Dwight, at least in the pulpit, gave much greater prominence to some single branches, such as the exposition of the moral law as revealed in Scripture. There were two special influences acting upon Dr. Beecher at later stages in his history, which

had great effect upon at least the proportions if not the substance of his theology. These came especially from his two great controversies with the Unitarianism of eastern New England, touching the sinfulness and depravity of man, and the full divinity and vicarious mediation of our Lord. In his efforts to defend against such antagonists as Channing, the evangelical doctrine as to man and his moral needs, he had been led to emphasize in his own mind, and perhaps unduly, the voluntary element in all sinning, and had consequently lost in some degree, the sense of what sin is as a state of the soul, involving some species of hereditary taint and of transmitted guiltiness. His strong and stirring conceptions of the moral government of God, derived partly from Butler and partly from Edwards, had doubtless strengthened and confirmed this tendency, So his profound belief in the divinity of Christ, in the necessity for his mediation, in the need of an atonement to satisfy justice and meet the claims of this divine government, in the moral ability and consequent responsibility of every sinner, in conversion on the part of man as correlative to regeneration as an act of God, gave a peculiar cast and tone to all he taught, even at some hazard of dislocation in his teaching and of incompleteness in his system as a whole.

Those who have read his famous sermon on the Faith Once Delivered to the Saints,

preached at an ordination in Worcester, two years before Dr. Beecher removed to Boston, will remember the remarkable summary of evangelical truth with which that discourse began. There can be little doubt that the author of that summary was a Calvinist, in whose very heart the great distinguishing features of the Calvinistic system were sacredly treasured. This judgment is confirmed by his able defense of his position against the criticisms of his Unitarian opponents. To class him among Pelagians or even among Arminians after that defense, would be impossible to any mind not influenced by the *rabies theologorum*. Nor was there ever a time when such a classification could be justified by fair and full evidence. It was true, as alleged against him in his famous trial, that in emphasizing the responsibility of the sinner, and the guilt which attaches to voluntary and personal transgression, he sometimes made too little of the doctrine of depravity in the nature, in some sense transmitted from our first parents, and the source of all actual sins. It was true, that in urging the guilt of every soul for its own sin, he seemed at times to make too little of the fact that we are by nature the children of wrath, and are by original sin as well as by actual transgression exposed to the divine judgment and condemnation. It is true, that in pressing sinners to the point of repentance and faith—in calling upon them to work

out their own salvation by the most strenuous efforts of which they were capable, taking the kingdom of heaven as by violence—he occasionally appeared to be laying too little stress on the helplessness of the soul apart from grace, and on the indispensableness of the work of the Spirit in order to salvation. But on the other hand, no one who candidly reads his discourses bearing on these great antithetic aspects of the gospel, or who studies his Views of Theology, which contains his defense of himself in the ecclesiastical trial through which he was compelled to pass, can have any serious doubt as to the sincerity of his convictions on these vital points of doctrine, or of his essential loyalty to that system of theology in which these doctrines figure as essential elements. That his thinking and teaching were somewhat one-sided and out of proportion, may readily be admitted; that it was heretical, few would now affirm.

That Lyman Beecher rendered valuable service to American Calvinism, and to the theological training of the Presbyterian Church, can not be denied. Unquestionably he did much, even by his exaggerations of the opposite, to arrest certain tendencies toward narrow and mischievious extremes in doctrine which had revealed themselves in some quarters—extremes which limited the range of the atonement, narrowed down the scope of election, denied the salvable condition of man, exalted the sovereignty of

God to the point of arbitrariness, held to reprobation even from eternity, and, in a word, turned Calvinism into a species of Christian fatalism which was destructive not merely to sound belief, but also to vital religion. From such liabilities, subtle and dangerous, it was his special mission to free the mind and the heart of the Church. In proclaiming with almost passionate zeal the freeness of the gospel, the adequacy of redeeming grace, the fullness of the Spirit, the world-wide offers of mercy, the guilt of the sinner for every instant of delay, he not only corrected certain injurious tendencies in the minds of men in those days, but also implanted the seeds of a younger and fresher type of Calvinism, whose rapid growth and influence are at this moment the wonder of us all. Thus, when for example, it is proposed to improve our Confession by the addition of a full and definite statement of the love of God for all men, the free offer of salvation to all, and the obligation of the Church to preach the gospel of salvation to all the world, we can not fail to recognize in such a proposition the direct embodiment in confessional terms of what Dr. Beecher held and taught in this Institution fifty years ago. And when, for another example, it is proposed to eliminate from the Confession the implication that there are dying infants not elect, and to declare that all infants dying in infancy are saved by the grace of Christ through the wonderful efficacy of the Spirit, we

should not forget that among American divines it was Lyman Beecher who, before he became a teacher here, openly advocated this broader view, and gave it currency first in New England and then in the Presbyterian Church.

That the first occupant of the Chair of Theology in this Institution was a great theologian, can hardly be claimed. Constitutionally he was builded for a great preacher, and there are those who regard his transplantation to another sphere and work at the age of nearly three-score as a mistake. What he might have become had he been called to the task of teaching divinity twenty years earlier, no one can well determine. As it was, the wonder is that, beginning at that late period of life, oppressed with a multitude of domestic cares, loaded down by the demands of a large parish, called in many directions to deliver addresses, organize churches, preach in revivals, and all the while weighted with burdens and perplexities connected with the Seminary in its impoverished condition, he was able to do half what he did in his difficult department of service. But besides all this, if there is one thing which stands especially in the way of calm, consecutive, successful study of divine things, it is the fact of being suspected and criticised by unfriendly minds—of having both ability and orthodoxy ruthlessly challenged —of being compelled, as he was, to enter on the pitiable task of ecclesiastical defense against

the charge of disloyalty to the accepted faith. In such a world as this, it is the too frequent result of eminence, that one becomes an object of envious and carping criticism, and has his noblest feelings and aspirations repressed, and his best endeavors impaired and even frustrated at the hands of narrower and meaner minds. Dr. Beecher experienced all this in an unusual degree, and he must have been conscious, even with his buoyant and generous nature, that his career in Lane was far from being what it might have been under more propitious conditions. And when, at length, at the ripe age of seventy-five, and burdened with the painful sense of failing powers, he retired from his post, there must have been an indescribable element of sadness mingling in his soul with the just consciousness that he had been permitted to do a great work here for the truth and for the Church of God.

On the retirement of Dr. Beecher in 1851, Professor Allen, who had for eleven years occupied the Chair of Sacred Rhetoric, was transferred to the vacant post, and continued to serve the Seminary as a teacher of theology until 1867, when his health gave way entirely, and he removed to Granville, O., where, after a long period of progressive enfeeblement in both body and mind, he died in November, 1870. I have had an opportunity on another occasion to speak of the general services of Dr. Allen to this Institution during the twenty-seven years of his

active connection with it, and especially during the sixteen years of his theological professorship, when the main burden of caring for its material interests rested far too heavily on his willing shoulders. What he was as a theologian it is now my privilege to describe, not in my own words, but in the language of a beloved colleague—Prof. Evans—who knew him intimately when a student under his instruction, and who afterward became still more fully intimate with him as an associate in the Faculty for the four years preceding his retirement. The following outline has been prepared by Dr. Evans at my request for this occasion:

Dr. Allen's pre-eminent merit as a teacher was clearness, and like water which is so clear that sometimes we take for granted it can not be deep, his treatment of great themes might at times leave the impression at first that it was marked by almost elementary simplicity. It was only as we reviewed the ground, or from some advanced vantage-point surveyed in their broad affiliations the well-defined, far-reaching, much-embracing statements which had seemed so simple, that we realized the full extent and value of our possessions. His method of teaching was by lectures. His own course was the best vindication of the method. No text-book certainly could have given us his system in its organic completeness, philosophical development and logical unity.

The lectures were so orderly and luminous that it was easy to take notes of them. Inability to report them would have been proof of dullness, which of itself should have been esteemed a disqualification for the ministry. One peculiarity may be noted here which I found exceedingly helpful. In beginning the study of a great theme, *e. g.*, the Atonement, the discussion would start from a tentative general statement, embodying the central idea or fact in its simplest protoplasmic form. This was then unfolded, point by point, part by part, in all their several implications and bearings, difficulties were stated and examined, qualifications were suggested and weighed, collateral considerations presented and adjusted, until the end was reached in the shape of an enlarged and completed statement, in which all the vital factors of the discussion seemed spontaneously to crystallize. In a word, the inductive process which had been pursued in the study was reproduced in the lecture-room, so that each student could see the way to work out the problem for himself.

The first fifteen minutes of the hour were generally given to a review of the preceding lecture, and free conversation on the subject. This was always interesting and profitable, and not seldom absorbed the larger half of the hour. Dr. Allen's genial spirit, accessible, unassuming manner, and brotherly sympathy, invited confidence, and encouraged the independent ex-

pression of thought. The simplicity and sincerity of the man disarmed all idle and captious inquisitiveness, while every honest inquiry was entertained with frank hospitality. His remarks were short, clear, and always to the point. He was quick to see the weakness of a false position, and enjoyed beyond most men the logical luxury of a *reductio ad absurdum*. At the same time the kindly twinkle of his eye was no less persuasive than his logic or didactic was convincing; and to a company of theologues befogged with theological chimeras, his straightforward, homely common sense was like a stream of pure air and a river of sunshine to the stifled, bat-ridden prisoners of a cave. Especially considerate, cordial and helpful was he in dealing with the peculiar individual difficulties and struggles which were carried to the privacy of his own study, where, even more than in the lecture-room, the heart of the man, the deep experience of the theologian, brought not only mental relief, but spiritual benediction.

Dr. Allen's definition of Christian Theology is: The Science of God manifested in Christ. The only safe method to be pursued in constructing it he believes to be the inductive. The constructive principle of unity for it he states to be "the incarnation and work of Christ, in order to render it possible that divine favor might be extended to the guilty consistently with the demands of sovereign authority;" or

"more briefly, the incarnation and death of Christ for the purpose of harmonizing the justice and mercy of God." The system, it will thus be seen, is characteristically Christo-centric. The essential features of a system constructed on this principle are thus specified:

"1. It will exalt the righteousness of God's law and government, placing holiness, or obedience to the law and government of God, above everything else; above happiness, station, fame, honor, or any other form of good.

"2. It will present the depravity of the transgressor so that it will be seen that, if a righteous law takes its course without mercy, he will perish.

"3. It will present the bearing of the Atonement on the righteousness of the universe, or the sustaining of a righteous law.

"4. It will exhibit the consequent freedom of grace.

"5. Also, the reinstating of the sinner who accepts the Atonement, both in a righteous state and in a holy character, as conditions of happiness.

"6. And finally, the abiding misery of those who reject the Atonement."

Along these fundamental lines the development of the system advances from beginning to end.

The two great divisions of the system are: *God as Supreme Ruler, and God as Redeemer.* In discussing the Being of God, the preference is given, as might have been expected from the author's Baconianism, to the *a posteriori* argument in its various forms—cosmological, teleological, moral, although the *a priori* (ontological) argument receives fair attention and close criticism. The Attributes of God, fitting him to rule, are defined and described with exact discriminations. The Chief End of God in Creation is defined to be the realization of his own glory as the sum of all excellence and blessedness, both for God himself and for all his creatures. The immortal analysis of the subject by Jonathan Edwards is indorsed, with thoughtful qualifications of his phraseology.

After the Ruler and His End, comes the Plan by which He rules, commonly, but as Dr. Allen thinks, less satisfactorily, designated as the Decrees of God. The ground of this Plan is the Sovereign Will of God, thus defined: "A will uncontrolled by any higher power, and always acting in the light of absolute, infinite knowledge and benevolence." The vexed question of the relation of Divine Sovereignty to man's Free Agency is treated with humility, candor and due reserve, the key to the working solution of the problem being found in the distinction between necessity and certainty, a distinction more fully elaborated in the

analysis of the Action of the Will, which is given further on.

The Execution of the Plan is then taken up in the two-fold sphere of Creation and Government. The former head introduces the discussion of the history, order and time of creation, and the nature and properties of created things. Here the discussion, while embracing a brief outline of angelology, centers in Matter and Man. Under matter, the chief point of interest is the reality and potency of secondary causes, argued in the affirmative with vigor and acuteness. Here, as elsewhere in his philosophy, we see distinct traces of the influence of Reid and Hamilton.

The doctrine of man is elaborated with great fulness and profundity. Dr. Allen, at this point, introduces an admirable summary of his system of Mental and Moral Philosophy. This is fundamental to his theology as the science of God as Ruler and Redeemer. Stress is laid on the inductive method here again. The sources of our knowlege are found in the Bible, in consciousness, and in observation. The three departments of man's being are given as the Intelligence, the Sensibilities and the Will, representing the three-fold activity of Thought, Feeling and Choice. In the sphere of Intellect we find three distinctions of the mind as knowing: Consciousness, as knowing the Me; as knowing the Not-Me; Reason and Understanding; the

former the organ of necessary truth, the latter of contingent ideas. The validity of the deliverances of consciousness is strenuously maintained. This is characteristic of Dr. A's system everywhere.

The law of the reason's action is thus stated: "There must be in the mind an idea of an object or event, as the occasion of the mind's action in apprehending a necessary truth. Body, *e. g.*, suggests to the mind, or is the occasion of its having, the idea of space." While certain ideas are intuitive and necessary when they exist at all, they do not come into existence in the sphere of consciousness or mental action, without an antecedent occasion, *not cause*. The term 'understanding' includes all the varied activities of mind which do not fall into the preceding categories, such as perception, conception, association, abstraction, deductive or inductive reasoning, etc.

The primary law of the sensibilities is the law of necessity. By this is meant that the mind is so constructed that certain feelings result necessarily from the presentation of the objects to which they correspond. Appetite for food is instinctive or natural. But this law needs to be supplemented by another, to-wit, that it is within the power of man's will to control both the exercise or indulgence of these sensibilities, and the disposition or state of heart on which man's susceptibilities and affections largely de-

pend. Hence, while on the one hand there is in the action of the sensibilities an element of constitutional necessity, there is, on the other hand, a voluntary element which correlates them to the divine law.

Dr. Allen's treatment of the Will, which is of a special and elaborate character, is a fine example of masterly analysis. The preference is given to this definition: Will is the power of an alternative election. The classification of choices is an important section of the discussion. They are divided into three classes: (1) Generic, the act of the soul determing the chief end of its being. (2) Specific, the executive volitions by which the abiding preference is expressed and carried out. (3) Irregular, such as have no obvious connection with the governing, and may be in conflict with the generic. Here belong the bad actions of good men, or the relatively good actions of bad men.

But what is the relation of the will to the other powers of the mind? To the intellect it stands related thus: There must be an intellectual apprehension of an object of choice. To the sensibilities thus: The object apprehended by the intellect must affect, move the sensibilities to or from itself. The sensibilities are thus the link between the intellect and the will, the channel of influence, motive power, from the one to the other. This combined action of the mind and sensibility constitutes

what is commonly called a motive to a choice, understanding by motive — in the language of Edwards, "all that which moves, excites, or invites the mind to volition."

The strength of the motive depends on a variety of considerations; the nature of the object presented, the condition of the intellect and of the sensibilities, the governing or generic purpose, etc. The motive, however, is the occasion, the condition of the mind's action, not the producing cause of the choice. Here Dr. A. breaks with necessitarianism. The will, in responding to the motive, is left free. There is no compulsion, no such necessity as rules in the realm of matter. The essential idea which lies at the foundation of responsibility, is the power of alternative choice in respect to one's own end of being, (generic choice). The idea of this liberty is a simple and necessary idea, having, indeed, like all simple and necessary ideas, its chronological antecedent, to-wit, the consciousness of conflicting claims, or of the conflicting influence of different motives or desires. The reality of the idea is attestedby the sense of personal responsibility, the testimony of Scripture, and that of consciousness.

My limits will not permit even a summary of Dr. A.'s masterly analysis of the relation of motive to the action of the will. Suffice it to state briefly the leading points.

We recognize in the history of moral, responsible action, the following stages:

First stage: The antecedents: partly external, objective, furnishing the occasion, and the material of the motive; partly subjective, psychological, conditioning the strength of the motive, its moving power.

Second stage: The response of the mind: the movement of the sensibilities, accompanied by a comparison and balancing between the claims of the object with those of its opposite.

Third stage: The final, decisive act of choice. In respect to this choice, note the following points:

(1). The antecedents of choice are substantially the same in all, lying as they do on one side in the inherent qualities of the objects of choice, their attractiveness, their adaptations to our appetencies and needs, in a word, their moving power, and on the other side in the psychological conditions of the agent.

(2). The connection between the motive and the responsive action of the mind is accordingly that of antecedent and consequent, and partakes of the quality of law in the uniformity, universality and certainty of its operation.

(3). The connection, however, *is* that of antecedent and consequent, having for its exponent *certainty*; *not* that of cause and effect, having for its exponent *necessity*. However uniform and certain the result, the mind acts as an indepen-

dent, self-determining agent, always reserving to itself the power and right of making the alternative choice. Without this there can be no such freedom as makes responsibility intelligible or possible.

These positions are fundamental and of supreme importance, as we shall see at the central and vital points of the system. Before leaving them let me call special attention to this entire scheme of Mental Philosophy as definitive of the broad, thoroughgoing and consistent Calvinism of the Theology in the emphasis laid on the principle of certainty on the one side, correlating human actions to the decretive will of God, and in the emphasis laid on the principle of freedom and responsibility on the other, correlating human actions to the preceptive will of God.

Dr. Allen's Moral Philosophy is no less carefully and skillfully elaborated, and no less closely wrought into the very marrow of his system. I can only touch on two or three points. The question, What is Right? is answered in two ways:

(1). Right in the abstract is defined to be "that quality of moral acts which excites the feeling of oughtness or obligation, which calls forth the mind's approbation, and excites the the emotion of complacency and pleasure, and gives rise to the idea of good desert."

(2). Right in the concrete is defined to be Love. The argument to establish this conclusion

is (whether it be deemed absolutely satisfactory or no) certainly the strongest I have ever met with, displaying the keenest psychological insight, and pregnant with practical significance.

The question, What is Conscience? is at the close of a long and profound analysis thus answered: Conscience is a complex term under which are comprehended the following facts of our moral nature:

1. The intuitive apprehension of the rightness of benevolence in the broadest sense.

2. The feeling of oughtness or obligation to be benevolent.

3. The feeling of complacency or remorse, pleasure or pain, in view of one's self as being or not being benevolent.

The real intention and use of conscience, thus defined, is pronounced to be simply to correlate the human mind to the law of God, to link intelligence and virtue together, to bind man with God. The judgment may be at fault in particular instances in determining what the law of love may require or prohibit; but whatever is believed to be so required or forbidden is of binding force, felt to be such. Thus conscience binds man to virtue and to God. A law designed to bind all created mind together, and all to God, the Creator, would be of no use unless its binding force were recognized. There must be that in the mind on which law fasns, with which it can grapple. There must

be correlation as of loadstone to iron. So conscience correlates free mind to the law of God.

The whole discussion of conscience and of morals is the product of a master mind, moving with the ease of conscious power in the realm of the central, eternal principles of the divine government, and of the laws and facts of human nature; and is throughout intended and calculated to establish the absolute, eternal, immutable factors of God's government, to account for the relative, the phenomenal, the variable in human nature and experience; to correlate man's moral being to God's law, to justify duty, to maintain and quicken the sense of responsibility, to illustrate the process of sin and salvation, and to vindicate the claims of God to unconditional obedience, as these claims are urged upon us through nature, consciousness or revelation, through law or gospel.

In considering the execution of God's plan in government, the interest of the treatment centres in the moral administration of the plan. Here the New England elements of the system come into special prominence. Dr. Taylor's impress is noticeable, although some of that great theologian's leading theories and conclusions are vigorously and successfully contested. The following positions are laid down as fundamental:

"Law must be maintained by appropriate and adequate sanctions. The sanctions of law

are the rewards of obedience in the form of enjoyment, and the penalties of disobedience in the form of suffering."

"The character or measure of the sanctions of law depends on the importance of the ends at which government aims. If those ends are of infinite value, then the rewards must be immeasurably precious, and the penalties immeasurably dreadful."

"It follows that the reward due to obedience is perfect happiness while obedience continues."

"It follows also that the penalty of disobedience must be perfect and endless misery. Nothing less can express God's estimate of the end he seeks." And here we have the true measure of the ill-desert of sin.

Dr. Allen's hamartology is at once speculatively philosophical and profound, and concrete, psychological, practical. Dogmatic refinements and subleties are brushed aside like so many cobwebs, and the realities of the situtation are grasped and set forth with a firm hand. Note the following statements:

"Objectively: As related to law, sin is the voluntary transgression of it. As related to God, it is a personal affront to his authority; it is opposition to his personal character; it is revolt from his service.

"Subjectively: Sin is the abiding preference of the soul for what law forbids, or the abiding opposition of the soul to what the law

requires. Or, in its concrete form, sin is selfishness."

In discussing guilt, the emphasis comes not on the legal sense of the term as represented by the Latin *reus*, but on the moral; subjectively, as the reaction of sin on the sinner himself in the personal conviction of wrong doing; objectively, as the conviction of a wrong done to God, carrying with it still further the obligation to sustain law by rendering satisfaction, or in other words, by enduring punishment. Its measure has already been given in the measure of ill-desert.

In treating of punishment, Dr. Allen adheres throughout to the strict judicial sense of the term as suffering inflicted for the transgression of law, by proper authority, in the execution of a judicial sentence, and for the purpose of sustaining and honoring the law.

In this strict sense punishment is not administered in this life, regarded as a period of gracious probation. The penalty is suspended for all by the Atonement; the sufferings of the present are *disciplinary*, not penal.

Dr. Allen's rigid insistence on these definitions of guilt and punishment was significant of certain essential features of his theologic thinking, as *e. g.:*

(1). His aversion to a theology which could not be preached, and commended to men's consciences.

(2). His conviction that a double sense of fundamental terms in ethics and religion, wherein the secondary sense involves not only a departure from the primary, but to some extent a contradiction of it, can only work confusion and mischief.

(3). His belief that the above definitions are essential to a true appreciation of the tragic fact of suffering in God's universe, and of its relation to sin:

a. On the part of men in this life—disciplinary, to purify from sin.

b. On the part of Christ—sacrificial, to atone for sin, by furnishing a divine expression or measure of the ill-desert of sin, which constitutes an equivalent of the expression or measure of ill-desert furnished by the endless sufferings of the transgressor.

c. On the part of the lost—penal, to punish sin.

The historical aspects of the fall are considered appropriately under the head of the execution of the divine plan in moral government. In this connection the divine permission of evil receives attention. While the essentially insoluble character of the problem is fully recognized, Dr. Allen is inclined to the statement that evil is—not as Bellamy and others say, necessary—but incidental to the wisest administration of a moral system.

The second great division of the course introduces us to God as Redeemer.

Here first we have the ground of the possibility of Redemption in the Trinity, which leads to the examination of the doctrine of the Trinity, and in particular of the person and work of Christ.

In considering the work of Redemption, our attention is directed first to the disease or the condition of the race in consequence of the fall. Throughout the discussion the emphasis is laid on the facts of Scripture and of consciousness, rather than on human speculations. The first sin was an act of free self-determination. It consisted in the choice of self rather than God, as the end of the life. It was thus a generic, permanent choice, decisive of character and of destiny. It brought our first parents under the condemnation of the law, and under the power of selfishness (self-indulgence), through the derangement of the sensibilities.

The fall having taken place, it was open to God to execute the sentence of death at once. But he suspended the sentence, inaugurated at once a system of Redemption, introduced a new form of probation, not legal as the former, but gracious, under which the curse of sin becomes disciplinary, especially under the reinforcing stimulus of the hope inspired by grace.

But Adam's fall involves his posterity. The race becomes depraved. Two great laws

co-operate to bring about this result: The law of descent—"like begets like," and here Dr. Allen is a Traducianist—and the law of social liability. These two laws suffice to account for the facts, and meet all the requirements of Scripture teaching on the subject. The Manicheanism, which derives sin from matter; the Realism, which attributes universal depravity to generic identity with Adam; the Federalism, which puts imputation before depravity; the Transcendentalism, which locates the fall in a timeless pre-existence—all these theories are subjected to a rigorous examination, and rejected on scriptural and philosophical grounds; and universal depravity is referred to the laws of heredity and the social solidarity of the race. The depraved nature which we inherit from our first parents implies a diseased personal and social organism, the beclouded intelligence and the deranged sensibilities, which, as antecedents of volition, re-enforced by the moral chaos of the social environment, ensure for each and for every one the choice of self as the first, generic, abiding choice which determines character and destiny.

After a careful analysis of the nature and extent of the deseased condition, we are brought to the remedy—the work of the Redeemer, as Prophet, Priest and King. The interest here centres in Christ's work as Priest, or the Atonement, of which the following gen-

eral statement is given: "The Atonement is a government transaction, having immediate reference to the power and authority of moral government in view of the suspension of penalty, or offer of pardon, and the bestowment of pardon on certain conditions. Its immediate object is to sustain the law and government of God in another way than by executing the penalty on the transgressor. It does this by means of the sufferings and death of Christ as a substitute for the execution of the penalty, through the influence of those sufferings and that death on the sinner himself and upon the universe." It should be added that in Dr. Allen's intention this definition includes the satisfaction of justice, justice being the divine attribute specially concerned with the upholding of law and government, so that whatever secures that end satisfies justice.

The necessity of the Atonement is proved from the fact of its institution, from the necessities of law and government, from the requirements of God's justice, from the requirements of his benevolence, from the demands made by the greatest good of the universe, and is confirmed by the workings of conscience, by the experience of the race, and by the teachings of Scripture.

The universality of the Atonement is argued from Scripture, from its nature and design, from its relations to the universal benevolence of God, who loves all, desires the salvation of all,

has provided an Atonement to make salvation possible for all, who offers salvation to all, who applies the motive-power of the Atonement to persuade all to accept this offer, who, on the ground of the Atonement, has already suspended the penalty, instituted a gracious probation for all, bestows on all the influences of his Spirit, through whom he draws all to himself, leaving the responsibility of not coming to him on the man himself. The Atonement being the condition of all this universal provision of grace is of necessity universal. The *alls* of the gospel are emphasized throughout with special earnestness and love.

The consideration of the conditions of the bestowal of the blessings of the Atonement leads to the doctrine of Justification by Faith. The discussion, I need not say, is clear and evangelical, but needs no special reference here.

The application of the atoning work of Christ brings before us first, the Agent—the Holy Spirit, and the Plan—Election. It is most interesting to note that Dr. Allen, besides decisively rejecting Supra-lapsarianism, prefers to the ordinary Infra-lapsarianism, which regards Election as subsequent to the Fall, a third theory which might be characterized as Sub-infra-lapsarianism, which regards Election as coming not after the Fall but also after the Atonement, and as designed "to honor the atoning work of Christ by giving [and securing] to him a

reward of his sufferings." Election is thus pre-eminently an outcoming of Love—the love of the Father for the Son blending with the Divine Love for the elect. The definition given of Election is accordingly this: "By Election we understand that God, having from eternity purposed to provide a Savior for the human family, and foreseeing that not one of them self-moved would accept of him, determined to exert upon a certain portion of them by his Holy Spirit such influences as would certainly and infallibly result in their repentance and faith and perseverance unto eternal life; and that in the Covenant of Redemption these were given to Christ as the reward of his sufferings."

In discussing the ground or reason of Election, not only are we referred to the sovereignty of God and to his purpose to manifest his glory in all that he decrees and does, but also to the great characteristic of the system of Redemption as operating through Jesus Christ. Election, as already defined, is the purpose to render the Atonement effectual in the case of those who are given to Christ. Election and Atonement both centre in Christ. Both are made effectual through the same means of grace—the agency of the Spirit, and the instrumentality of the truth. Both aim at the same result—holiness. Hence, while we know not what the reasons of election are, we may well believe that they are associated in the Divine Mind with

the workings of the scheme of redemption. We locate them in redemption rather than law. The number of the elect, according to Scripture, is immensely large.

The actual application of atonement takes place by regeneration, which is thus defined: "A radical change of a man's character, produced by the agency of the Holy Ghost, in which, from being supremely selfish and therefore totally sinful, he begins to love God supremely, and therefore begins to be holy." The character of this great change is considered, the agency of the Spirit as involving the application of truth, and the control of antecedent influences and conditions determining the will, so as to insure the result without impairing man's liberty, the homiletic use of the doctrine—all these and related points are discussed *con amore*. I doubt whether any department of theology enlisted Dr. A.'s heart so thoroughly as this. His analytic psychologism, his doctrinal evangelicalism, and his practical revivalism, found here their largest and finest scope. This remark will also include the discussion of sanctification, or the Christian life.

The remainder of the course was devoted to "The Result of Christ's Atoning work; or, Christ as King": embracing Ecclesiology and Eschatology, and need not specially detain us now.

Let me under a few heads emphasize the distinctive features of the theology of which a sketch has been thus attempted:

1. It was a logical unit, a complete organic whole.

2. Its organizing principle was Dr. A.'s philosophy—fundamentally that of Reed, with large modifications from Sir Wm. Hamilton and Cousin, in less measure from Coleridge, but chiefly from Dr. A. himself.

3. A mediating influence was constantly exerted by his teaching—in that he was always careful to point out how divergent views in theology were largely due to the application of varying philosophies.

4. His method was thoroughly inductive, *a priori* assumptions or reasonings being, for the most part, carefully eschewed.

5. The data of its inductions were mainly biblical. The number of passages cited as proof-texts was extraordinary. Nor was the lecturer content with referring to them. There was no small amount of exegesis, and the final impression received was a scriptural Q. E. D.

6. The data of consciousness were also largely utilized. Hence, as we have seen, the theology is pre-eminently psychological.

7. While the system was thus thoroughly and profoundly philosophical, it was at the same time singularly popular and practical. Abstractions, technicalities, artificialities were as much

as possible put aside. It was characteristically a theology of common sense. A sly query in the vein of Socrates, a shrewd maxim or jest in the style of Benj. Franklin, would prick many a theological bubble.

8. While Dr. Allen's culture was by no means narrow, his theology was by far rather the product of individual thinking than of extensive reading.

9. While strong on the intellectual side, it was a theology of the heart quite as much as of the intellect. The vital connections of theology and experience were never overlooked. His logic often melted in tears. Christianity in the system is far more than a creed, it is a religion.

10. Scarcely more is it a theology of the intellect and of the heart than a theology of the conscience. The idea of RIGHT is everywhere pivotal: in God and in man, in government and in redemption.

11. It is characteristically a revival theology, fitted to be an inspiration rather than an incubus in a season of religious interest, and to help the preacher both to awaken and to deal with a spirit of anxious inquiry.

12. At the same time it is a theology of edification, eminently adapted to promote growth in the knowledge and grace of Christ, and to inspire the activity of that LOVE which, according to it, is the Alpha and the Omega of the Christian religion.

The third incumbent of the theological chair was Dr. Henry A. Nelson, who entered upon his duties early in 1868. It should be said here that, for two years previous to the retirement of Dr. Allen, he had been so far disabled as to need assistance in his work. That assistance was rendered in 1866, and again in 1867, by Dr. Henry Smith, Professor of Sacred Rhetoric from 1855, with two intervals, until his death in January, 1879. On the retirement of Dr. Beecher in 1851, Dr. Smith had been invited to become the Professor of Theology, and was eminently fitted as a scholar and teacher to give instruction in that department, as well as in the chair to which he was called four or five years later. Educated in New England, versed in that type of Calvinistic doctrine which, originating with Jonathan Edwards, was represented in his youthful days by men like Dwight and Emmons, he had framed for himself a theological system which he held tenaciously, and which under favorable conditions he might have set forth here with commanding power. One who knew him well (Rev. President Tuttle), has said of Dr. Smith as a theologian:

"My judgment may be partial, but to me he seemed—by his intellectual endowments and learning, his rigid analytic and logical habits, his fidelity to truth, especially as revealed in the Bible, his great eloquence, as well in the class-room as in the pulpit, his magnetic enthu-

siasm in what he taught, and also in teaching it, and withal the supreme crown of all his qualities, his devout piety—by all these he seemed to me to have qualifications for the department of theology of the highest order. Eminent as he was in other departments of education, he would have proved himself preeminent in this." Though Dr. Smith left behind him no printed expositions of his system, those of us who listened to his series of discourses on the moral law and the moral government of God, can well appreciate the justice of this exalted estimate.

Dr. Nelson came into the Seminary from a pastoral care of twenty-two years, in two extensive and important parishes. He brought with him into this new sphere, as Dr. Beecher had done, those warm and practical conceptions of Christian theology which would naturally arise in any active and earnest mind under the influence of such an experience as the actual ministry affords. Trained in Auburn Seminary by one of the most vigorous, acute, systematic and philosophical teachers of our Church (Dr. Hickok,) he had also learned by thoughtful experiment in how many ways the teaching of the school must be modified and moulded afresh in order to adjust it to the needs of the pulpit and the pastoral work. His own mind had long been chiefly interested in such modes of stating and illustrating gospel doctrine as proved themselves valuable in persuading sinners, edifying saints,

instructing and developing the Church. And herein appeared that special usefulness which so largely characterized his work here. In other words, his success lay mainly in the fact that, drawing from such a well of personal experience, he was enabled to send his pupils out into the great field, well supplied with the body and substance of the Gospel in forms immediately available in the pulpit. Following one who had never filled the pastoral office, as he in turn had followed a great preacher and an eminent pastor, Dr. Nelson may be said to have completed the symmetry of Lane theology, and given permanence and worth to it as a theology for the people. Dr. Allen had indeed preached much, labored much and successfully in revivals, and had imparted to his pupils in a rare degree a a type of doctrine which they could preach, and preach with power. To his successor it was given to take up essentially the same doctrinal system, and so to clothe it with argument and illustration, and so to emphasize it with the results of large observation and of earnest personal reflection upon divine things, as to make it still more available in the myriad exigencies of the pastoral sphere.

Those who have read the brief treatise of Dr. Nelson, published since his retirement, and entitled Sin and Salvation, will readily apprehend both the substance of his system, and the forms in which he specially delighted to frame

it. Its practical presentation of sin as an act, sin as a state of the soul, sin as a disease for which man can provide no remedy, sin as an inheritance, involving guilt and the doom of separation from God even in this life, and ultimately an eternal banishment from His presence, is both clear and strong. In this treatise the author takes no decisive position respecting the various Calvinistic theories of sin and guilt as associated with the Adamic transgression, though he evidently prefers the Edwardean view of a divine constitution of things, by which sinfulness flows down by natural processes through the blood and life of the race. His main stress, however, like that of Beecher and Allen, is upon that personal element which is essential in all sin—upon that immediate form of guiltiness which involves not only exposure to retributive consequences, but also individual criminality. The entire treatise may be described as a thoroughly Calvinistic statement of the essential facts in the case, not so much for the eye of the speculative theologian, but rather in their living relation to the needs of the preacher.

In like manner the correlative fact of salvation is presented as primarily an act, an act often varying in its aspects and conditions, but always spiritual in substance; an act wrought through the energies of the Spirit of God, working upon and within the sinful and corrupt soul. The author follows the example of Chalmers in

dwelling much on sin as a disease, and on the mediatorial work of Christ as a remedy, including deliverance from delusion and disorder as well as guilt, and involving a loving return to God through the ministries of the Spirit, and a complete and everlasting union with him in glory. The full divinity of the Mediator, the greatness and preciousness of his mediatorial work, the worth and scope of the atonement as adequate to meet every demand of redemption, the freeness of the gift of the Spirit, and the consequent applicability and universality of the gospel, are clearly and strongly stated, though always in language and imagery that harmonize with the practical aim in view. Had Dr. Beecher or Dr. Allen prepared a volume under such a title and with such an aim, it would have been very much what this admirable treatise is. It may be they would have laid less stress on sin as a *vitium*, and more on sin as a *culpa*—would have been somewhat more inclined to set forth the strictly personal elements in sin, and its consequent criminality, and somewhat less disposed to see sin in its deeper organic forms, as a quality of human nature from which all actual transgressions do proceed. Yet the differences would have been theoretical and secondary; the harmony is fundamental, is complete. The voices of the teachers might differ in tone and volume, but the utterance is one.

It will be remembered that the Reunion, of which this occasion is in part commemorative, occurred within eighteen months after Dr. Nelson commenced his theological work. As one of the conspicuous minds in one branch of the Church, he had been summoned while still a pastor to a special service in connection with that union. He watched every stage of the process with assiduous and sympathetic interest, and when the event occurred, his vote and his heart were in it. No hand grasped more cordially the spade with which, on that November day, we planted the Reunion elm on these grounds, and no one entered more trustfully than he on the new alliance then formed. He saw instantly how indispensable to its success the confidence of all parties in each other must be; how much must be overlooked, how much must be borne with, how much must be patiently moulded into form, if the union was indeed to be a permanent and blessed thing. He especially saw that in the teaching of theology for the common Church, with its accepted varieties of stating and illustrating the common Calvinism, it was incumbent on the teacher to be thoroughly irenical in his expositions—to lay less stress than before on the differences, and emphasize his own specialties of opinion less tenaciously, and, above all, never to indulge in such polemic tempers as not infrequently manifested themselves on both sides in the old days of division.

At the same time he had no principles to conceal or to sell, and no compromises to make; he consented to no sacrifice of valuable historic traditions, here or elsewhere. He held that the grand old elm which had been planted on this hill, should be and remain an elm still, and that it was absurd to wish it an oak, a maple or a hickory. In his judgment, it was better for every interest concerned that it should stand as before, a graceful elm, with its sturdy trunk, its broad branches and its welcoming shades, in the wide landscape of our common ancestral domain, while hickories and maples and oaks give mingled variety and beauty to the scene, and, at their own sweet will, grow and prosper whereever the good hand of the Master may have planted them.

Fifteen years and more have passed since Dr. Nelson returned to his loved work in pulpit and parish, and the present incumbent was transferred from another department to this responsible and difficult position. His study and teaching of Church History, and especially of the History of Christian Doctrine, during the seven years preceding, had in some measure prepared him to pass over into this new department with some knowledge of the kind of service to be rendered, but also with a keen sense of the perplexities and exposures involved in such a transplantation. In general, his task was simply to carry on, in their spirit and with

like strenuous endeavor, the work which Beecher and Allen and Nelson had for more than forty years been prosecuting. The master hand of the first great architect had laid broad and deep foundations for a theological system; the second had elaborated the structure with more of scientific method and philosophic precision, and with wider adaptations; the third had contributed to its completeness by such additions and adjustments as a long and successful pastorate would supply. But three things remained to be undertaken, in order that the theological edifice should become, in the fine phrase of Tennyson,

> * * * "a tower of strength,
> That stood four-square to all the winds that blew."

Of these three things, the *first* grew out of certain current aspects and movements of unbelief which have made themselves specially manifest during the last quarter of a century, and through which the common Christianity has seemed to be exposed to new and strange perils. Skepticism has apparently been gathering strength for a fiercer onset, not against any specific element of the Gospel or any particular class or system of doctrine, but against the innermost citadels of our holy faith. It has hurled special challenges at Christianity in respect to the character and administration of God, to his relations to the universe natural and moral, to

the proofs of his existence, to the fundamental facts of his supernatural and supreme personality. It has denied or questioned the possibility of our knowing anything concerning divine things, the validity of human reasonings in the sphere of theology the nature and offices of the human conscience, the fundamental fact of immortality. It has assailed the Christian theories as to the origin of man and the material universe, has resolved all law and order into blind and characterless force, has affirmed that there is no pre-determined outcome to humanity or the world, and that the only alternative is either an endless succession with no consummation anywhere, or perchance a pitiless catastrophe in which man and the universe shall go down together into some eternal abyss of nothingness. It has challenged the possibility of revelation, spurned the Christian evidences, declared miracle and prophecy to be delusions, and scouted at the fundamental truth of an inspiration from God into the heart and life of men. In a word, unbelief has shifted its whole line of battle, and assailed Christianity by methods more radical, by postulates more destructive, than any heretofore known in the long struggle of the ages. And he who would be a faithful teacher of theology in the presence of such an emergency, must of necessity concern himself relatively less with that which has been elaborated so well by those who have gone be-

fore him, and become more extensively an apologist for the Gospel. He must devote himself with special zeal to the defense of those great and fundamental verities of religion, without which there can be no Christian theology of any sort. In such an age as this, the exposition of the profound *Analogy* of Bishop Butler, however brilliant, would be insufficient. Man as a being rational and spiritual, and therefore capable of theologizing; nature in all her wonders of phenomenon and law and cosmic energy, bearing her living testimony to something beyond herself; God as a Personal Being, proved to exist in his supremacy and his perfection by lines of argument that can not be broken; Revelation as a true communication from God to man, and having in it the core of all knowledge, the sum of all hope, the pledge and assurance of an eternal salvation; *these* are the great underlying verities with which a wise and faithful teacher, be he Calvinist or Lutheran or Arminian, must first and chiefly concern himself in this age. If these are lost, all is lost!

A *second* special task to be attempted in this chair appeared in the providential necessity for a broader exposition of the system of theology here taught, in its very interesting relations to the faith and teaching of the universal Church. One who has learned to appreciate the grand organic developments of Christian thought as they appear through the ages—who

sees how amid a thousand varieties and conflicts the one sublime unfolding has gone on and on toward some glorious unity, to be attained at last in belief as truly as in life, could never be content with the mere enunciation of his own personal or provincial speciality, as if that contained the entire and the completed Gospel. Every student of Church History knows how disastrous to the best interests of Protestantism for the last hundred and fifty years have been the wranglings of theologians, the strifes of schools and sects, growing out of the failures to appreciate each other in this broad and irenic way. In this clear and happier age such isolated and provincial exposition of divine things is no longer to be justified. Nothing is clearer now than the fact that no man can fully comprehend or utilize his own system of doctrine, until he has studied it under the revealing and rectifying lights which such cosmic investigation flashes down upon it—until he puts it to the crucial tests which the organic thought of the whole Church of God on earth supplies. As no one could comprehend the noble symbols of Westminster until he examined them in the light shed upon both their substance and their language by the antecedent creeds of the Reformation, so one who is set for the exposition of any specific type of the Protestant Theology, must measurably and perhaps sadly fail in his task so long as he is absorbed and centered in

that type, as a silkworm in its web. To see the particular system in its general relationships, and to interpret what is specific by what is universal; strengthening, modifying, correcting and expanding the particular teaching in whatever way these broader relationships suggest, is a fundamental condition of safe, healthful, fruitful theologizing, at least in our times. If the particular teaching is wrong or narrow, defective in quality, or erroneous in tendency, such comparative investigation makes the fact as palpable as the day, and leads the teacher either to abandon his task in despair, or to search with an agonizing earnestness for some worthier conception of the common Gospel. On the other hand, these comparative studies may enable him to see, as never before, how thoroughly truthful his cherished system is—how tender and gracious are its affiliations with all other evangelical systems—and how safely and ardently he may proclaim it in his appointed place as containing in essence and substance, not only what his own denomination or school may hold, but the glorious Gospel in whose light all individual types of doctrine are harmoniously centered. To teach theology under the benign influence of such considerations as these, is—as a happy experience certifies to me—a privilege immeasurably superior to any which the intensest, narrowest, most pugnacious little dogmatizer on earth can enjoy.

The *third* and last special task which seemed to devolve upon the present instructor in theology has been already suggested; it was found in the new obligations springing out of the historic union of 1869. He who would be a teacher of the whole Church at such an interesting and critical juncture in its history, must of course adjust his teaching to these peculiar conditions. There was indeed little, if anything, in the Lane Theology to be thrown aside in consequence of that union; but there were directions in which what was held and taught in each Seminary should, so far as possible, be harmoniously correlated to what was held and taught elsewhere. Antagonisms of a formal sort were to be abandoned; differences in method and statement were to be minimized and harmonized; each point of recognizable unity was to be conserved; and that in which all were agreed, was to be pressed everywhere into the front. This was to be done, even at the hazard of seeming to be in some particulars indifferent, if not disloyal to the original system represented by the teacher. It was to be done even if the process should sometimes be misinterpreted as suggestive of incapacity or tending to indefiniteness or vagueness in the teaching; it was to be done even if it was sometimes denounced by those who were more zealous for some favorite dogma than for the peace and unification of the Church.

Such a course was also indispensable to success in the training of a body of ministers, who should be in harmony with the spirit of the age, and with the temper of the reconciled denominations. For, a student taught to know nothing else than the *ipsissima verba* of some tenacious and litigious old theologian, who regards nothing as of value but what he himself holds and teaches, can become nothing but a young and narrow dogmatist after all, either growing narrower and more bitter like his master as he grows old, or waking up at last to find that his own little system is not the whole of things as he supposed it to be, and that he himself has no *raison d'etre* as a minister in such a Church as ours, at such a magnificent period in its history. That church needs no men of this class in her pulpits. The more carefully and widely her young men can be trained in her institutions to see divine things in broad relationships as history reveals them, and to see them also as the living cords and ligaments by which a great church like ours is to be held in unity through the generations, the more secure will such unity be, and the stronger will the Church become for her appointed work in the world.

If there has been any appreciable difference between the present and the past instruction in theology in this Institution, that difference has manifested itself in these three directions and

for these three ends. If there has been any change of aspect or color in that theology, it has become more rather than less Calvinistic, as the teacher has meditated with an ever-deepening interest on those great problems respecting God and his purposes and administration, and respecting man in his fallen and lost yet salvable condition, around which the profoundest thought of the Church has in all ages been centered. The conclusion of such meditations, carried on through many years under the illumination of the Word of God and in the light which the history of Christian thought supplies, is that no other system of theology proposed by man embodies the essential truth of Scripture so well as that formulated in our own church symbols, and that the Church needs no other theological equipment for its great work in the world, if only that system be broadly, generously, rationally set forth in her seminaries and her pulpits. How well this task has been done here during the past fifteen years, and in the presence of some peculiar embarrassments, it will remain for another hand to narrate. For the present it is enough to see that the theology of Lane has been one theology from the beginning until now, with no essential principle or element sacrificed, though with steadily widening scope and aim, as the spirit of the age and the needs of the united Church, going out on its grand mission to humanity, have demanded. The essence and

substance have been unchanged, though the one doctrine may have assumed some new aspects, and caught a fresh coloring under the special conditions which have been named.

As the present reverently carries the past in its bosom, it may also stand as a sure prophecy of the future. It is an authenticated fact that fifty years after the death of Melancthon, his successor in the chair of theology at Wittenberg, on an occasion when the authority of Melancthon was appealed to, tore down from the wall the portrait of the great reformer, and trampled it under foot in the presence of the assemblage. It is hardly to be fancied that the fifth occupant of the same chair in Lane should turn these speaking faces of Beecher and Allen to the wall before proceeding with his work of instruction in the place they occupied so well. The man who could dream of such wretched treachery as that, might well remember that the name of Melancthon grows more precious with the centuries, while the world has long ago forgotten the writings and the name of Leonard Hutter. The present stands as a sure prophecy of the future, and we may confidently anticipate that through many a decade the substantial Calvinism taught here from the beginning until now will continue to be taught, though we may hope with ever-widening adaptations, and in forms more and more comprehensive, more and more full of power and of grace.

VI.

Rev. Diarca Howe Allen, S. T. D.

A PAPER READ BEFORE THE LANE CLUB.

DECEMBER 13, 1887.

The devotion of this day to the fitting task of commemorating the life and the labors of one who for more than a quarter of a century in various relations served this Institution with remarkable fidelity and skill, has my profoundest sympathy; and I esteem it a peculiar privilege to add my testimony to that already given, respecting both what he did and what he was for so long in a relationship which has now for nearly eighteen years been terminated by death.

My acquaintance with Dr. Allen began more than thirty years ago, shortly after I came as a pastor to Ohio. That acquaintance was broadened into both deep respect and warm friendship on my part as the following decade brought us in ways which need not now be detailed into closer connection here and elsewhere. Once during that decade (1864–65) it was my pleasant task to give some instruction in the Seminary, while he was still here in the height of his activity and usefulness as a Professor. Subsequently in 1867, I shared with the other trustees in receiving, with universal regret, his resignation from active service, and in conferring on him the honor of that emeritus relation which he sustained during the remainder of his life. When three years later, that life had

reached what seemed to all who knew and loved him too early and too sad a close, it became my duty to share with others in the touching services over his remains. And now for thirteen years, I have sat in the chair of instruction which he filled so well, and have in my humble measure been inculcating the same type of doctrine, and seeking to train successive generations of young men for that ministry of grace of which he was so fine an example. Why should I not share therefore with his own pupils as a friend among friends, in the loving and reverential services in which we are this day engaged?

It is not my purpose to speak of Dr. Allen as a teacher, since those who were privileged to know him more intimately in that capacity have already said so much and so well. I may only add that, standing as he did in such direct succession to that great prince among preachers and genius among instructors, Lyman Beecher, he has held a less prominent place in the public estimate, than in my judgment he deserved, since he obviously had some high qualities as a teacher which his distinguished predecessor did not possess, and since the value of his work has now for a quarter of a century been fully proved by the theologic excellence and the marked efficiency in Christian work of those who from 1851 to 1867, enjoyed the thorough instruction which he always aimed to give.

Neither will I attempt at this time to speak at length of what Professor Allen was as a man, though the memory of his welcoming countenance, of his benignant eye, of his genial manners, of his finely blended gentleness and firmness, of his catholicity of feeling mingled with sturdy conviction, his devotion to all good causes, and his unaffected and healthful piety, lives as truly in me as in any among those who sat at his feet in the class-room, or gained inspiration from him through closer relationship. I need only to say now that in him, in a degree which is rare even among Christians, the true, the beautiful and the good—that Platonic trinity in character—were singularly blended. I trust that the influence of his holy manhood, as well as of his clear and sound instructions, may long be felt within these sacred walls.

It has seemed to me most fitting that I should speak at this commemorative service of the more general relations of Dr. Allen to Lane Seminary during the seven and twenty years of his connection with it,—realizing meanwhile with tender pain how rapidly the recollection of the most strenuous and valuable services of the most earnest man, in any sphere however elevated, passes out of mind and is lost appreciably even by those who are enjoying the very advantages which it cost him so much to secure. And I may add that there is some

special reason for turning your attention in this direction at this time; first, because the acknowledged excellence of the man and the teacher have in some degree crowded this more general service into the background of popular vision; and, secondly, because it may well be questioned whether even the greatest work of Dr. Allen did not lie within this more external, yet less noticeable field of activity. Certainly, what for more than twenty years, with patience, with wisdom, with unselfish ardor and courage, he did for this Seminary, to strengthen its foundations, to conserve and increase its resources, to build up every material interest—in a word, to keep it alive in a time of great adversity and peril, may well be ranked by us among the greatest services of his consecrated and useful life. This general work let me endeavor briefly to sketch.

The withdrawal of Dr. Beecher after nearly eighteen years of labor and trial, accompanied as it was by the almost simultaneous resignation of Professor Stowe, brought on a serious crisis in the history of Lane. Dr. Beecher was then in his seventy-fifth year, and his great powers, physical and mental, had begun to give way under the enormous strain to which they had long been subjected. He had fought a hard theological battle, running through many years, and not with unvarying success. His work as a teacher had from the first been greatly inter-

rupted by the multifarious labors of a city pastorate, and by much other public ministration in both the west and the east, and also by the constant effort to sustain the Institution on its financial side, even to the extreme of raising his own salary year after year. As his powers began to decline, his ability both to draw students and to hold and instruct them, began to fail also. Some degree of disaffection, growing mainly out of the impoverished condition of the treasury, increased the difficulties of the situation. Professor Stowe and his family shared in the depression which spread itself as a gray, wintry cloud over the sky. And when the trying experience culminated in the resignation of two such teachers, both eminent in the country at large, there was left in the faculty but one man, and he not quite forty-two years of age, and hardly ten years a professor, on whose shoulders the whole future of the institution, in almost every respect, seemed to be cast.

The vacant chair of theology was offered to at least two men; the Reverend Robert W. Patterson, D.D., an alumnus of the Seminary, who had already made a name for himself both as a theologian and as a wise man of affairs, and the Reverend Henry Smith, D. D., then president of Marietta College. After they had each declined the position. Professor Allen was transferred to the vacated place from his first sphere as a teacher in sacred rhetoric. The Reverend

George E. Day, D.D., now of the Yale Divinity School, was at the same time elected to the chair of biblical literature, which he occupied for the fifteen years subsequent; and Reverend Jonathan B. Condit, D.D., was chosen professor of sacred rhetoric—a position which he held for four years until 1855, when he resigned to accept a similar chair in the Theological Seminary in Auburn, New York. He was succeeded by Dr. Henry Smith, who then consented to exchange the college presidency for the place thus vacated. In this way the crisis was satisfactorily met, so far as the filling of vacancies was concerned; but the numerous changes brought in their natural results in smaller classes, in scanty resources, in diminishing influence and fruitfulness, and in some other special forms of trial. A period of relative depression followed, during which trustees and alumni and friends, as well as teachers, were at times much burdened with solicitude—a solicitude made the harder to bear sometimes by indifference and even opposition from the outside. An earnest and partially successful effort to improve the financial situation was perhaps the brightest event of the period. It was not long before the civil war broke like a cyclone upon the Seminary, as upon the country, frustrating all hope of progress, and for a time even imperiling existence. I need not speak in detail of the events of the trying decade from 1855 to 1865, when the internecine strife

was ended. I allude to them only for the opportunity of saying that during that eventful period, Lane Seminary seemed to stand on the patience, the energy, the wisdom and faithfulness of one man, far above all others. Dr. Allen was the rock on which the whole structure, not in the class-room so much as in all the various departments of administration, within and without, appeared primarily to rest.

To account for this fact, we must recur to the action of the Board of Trust, as early as April, 1844, which made Professor Allen, then but thirty-six years of age, and four years a teacher here, Superintendent of Seminary property and business, as the resolution of appointment stated it. Under this resolution he was required to take charge of all the property of the institution and superintend the collection of rents, the leasing of lands, the sale of the cemetery lots, the repairs of the buildings and fences, the making of all needful improvements, the supervision of the boarding-house and lodging apartments, and all other matters naturally coming under the care of such an officer; and was required also to report to the Executive Committee of the Board on all these matters once in three months. And at the same meeting he was also appointed in connection with Dr. Beecher to solicit funds in this city and other places in the West for the payment of pressing claims against the Seminary, and to make such arrange-

ments with its creditors as would postpone their claims, if they could not be relinquished or liquidated.

Such was the language of the resolution which laid so heavy a burden on the shoulders of the young Professor. Although the venerable Gabriel Tichenor, one of the earliest and best friends of the Institution, was nominally the Treasurer, the practical care and use of the funds fell from this time chiefly into the hands of Dr. Allen. How difficult and delicate the task was, it would be hard for anyone at this day to describe. The salaries of the three instructors was but $1,000 each, and the expenditures, all told, were hardly one-fourth of what they became in later periods. Yet the records of the Board for many years after 1844, as well as before that date, show painfully how embarrassed the Trustees were, and how inconvenienced were the Professors, and how scant was the financial equipment at every point. The efforts of Dr. Beecher and others, including some financial agents, to raise money east and west, were constant, and often far from successful; and notes and loans secured, and other forms of obligation incurred, took too often the place of the hard cash necessary to round out well each trying year. Moreover, the general expenses naturally increased from time to time; the salaries of the teachers were raised to $1,500, and each increase brought its added bur-

den. A floating debt was thus created, and carried along year after year, at what we would now regard as exorbitant rates of interest; and when Drs. Beecher and Stowe retired, they carried away with them legal papers representing large balances due them on salary and for other claims. Six or seven years later this aggregated indebtedness ranged between $15,000 and $20,000; while the Institution was unable with the scant resources at its command, even to pay the interest required—to say nothing of providing for the first dollar of the immense principal justly due to teachers, trustees, and other patient creditors.

In all this long struggle with poverty for more than twenty years, Professor Allen as superintendent and business manager, was the chief factor. For eleven of these years he and Gabriel Tichenor, the nominal treasurer, conducted these financial affairs together and in perfect harmony; and after the death of Mr. Tichenor, Mr. Robert Boal, an honored elder in Cincinnati, became treasurer for a brief period, who was followed by good Anthony H. Hinkle, another elder in one of our city churches, and one of the best friends that any institution ever had. So complete had the confidence of all in Dr. Allen become that, as Mr. Hinkle once told me, he, although a treasurer in form in order to comply with the requirements of the charter, had never himself handled the funds, but had left the administration wholly in the hands of

the superintendent, contenting himself with the signing of the report at the end of each financial year. It was the superintendent to whose faithful hands the entire interest was thus practically entrusted, and on whom the strain and the trial fell. That all acquiesced and rejoiced with him in what he did, and without jealousy, without severe criticism, without any questioning of his motives, cheered him on in such service year by year, is a fact which it is pleasant even at this distant date to mention. That even he had occasion sometimes to realize how keen a thing the tooth of ingratitude is, and how sharp a pang it sends through the soul when the best that one can do is harshly or ungenerously censured, must also be confessed. But the beautiful fact in the case remains, that he went straight on, straight on to the end, filling a sphere which no one else could have filled so well. For the sake of acquainting myself more exactly with the financial history of the Seminary during that period, I once read his annual reports, more than twenty in number, carefully through and through,—learning much which I could never otherwise have known, and learning above all to appreciate as never so fully before the practical wisdom, the tireless activity, the Christian fidelity of the mind that drafted them. And I venture here to testify that these faithful records of a consecrated life have taught me lessons and inculcated duties and stirred up

aspirations which have been and are a constant stimulus in the work which the Master has assigned to me in this sacred place.

One prominent feature in the financial policy of the Seminary during this period has often been criticized,—the leasing of its lands in perpetuity, and with no provision for the increase of the annual rental. But Dr. Allen was not responsible for that feature, even if the plan could be shown to be wrong. He found it here, and carried it on as he found it, and in such a way as to mitigate its evils, so far as this was practicable. He enforced the salutary regulations which were incorporated in each lease; he weeded out worthless tenants, he enhanced the value of the lands and secured to the Seminary a more steady and reliable income from this source. But it may safely be said further, that the policy itself was the only one in vogue in the city and region at the time, and especially that it was the only policy that could have kept the Institution alive during the first thirty or forty years of its existence. It may be added also, that the Board of Trust has never been able to improve upon that policy, and that the very year after Dr. Allen resigned, it leased nearly all its remaining landed possessions in the same way. Nor is it unlikely that in the long future this mode of investment may be seen to have been the best and safest possible; even now it is probably better than the in-

vesting of permanent funds in transient bonds and mortages, or in dwellings always needing repair, and certain after awhile to pass into decay.

I have sometimes heard what seemed to me inconsiderate criticism of one feature in the administration for which, as I have been led to think, Professor Allen was himself responsible —the leasing of a considerable section in the northeast corner of the Seminary land to colored tenants. It is possible that if he had foreseen all the practical results of that experiment as they have been developed within the last twenty years, he would have hesitated to enter into such an arrangement. But it is to be said that his plan was repeatedly approved by the Board, and was continued by the Board after he had ceased to act. It is also to be said that the income derived from such leases is quite as great in proportion to the real value of the land leased as that obtained from any other like contract: that for twenty years the accruing rents have been as well paid, and that the income from this source has contributed no small share to the annual expenditures. And if the moral outcome in the way of developing the temper of industry and frugality and temperance among this class of tenants, has not been all that the generous and hopeful heart of the Superintendent anticipated, still the presence of schools and churches on this land, and other like results, should at least go far toward the justifying of his course.

How much Dr. Allen did personally in the way of increasing the Seminary resources, it would be impossible at this late date to say; like many another Christian effort in this world, its only record is on high. What I have chanced to know has led me to the opinion that the aggregated results of such endeavor on his part were quite large. I have already alluded to the fact that in 1857-1858 he was conspicuous in an earnest effort to raise $50,000 in order to meet current expenses, to pay teachers, to erect a Library Hall, to endow the library, and to subserve some other important ends. For nearly two years two agents, Reverend Henry Little, D.D., and Reverend W. M. Cheever, were engaged with him in this movement; and it may be said that substantial success, though not all that had been hoped for, crowned their exertions. I have no doubt that it was his hand that wrote the earnest and vigorous pamphlet now in my possession, setting forth the needs of the Institution, and pleading effectively for sympathy and help. And without detracting in any degree from the credit due to others, whether teachers or trustees, I feel myself justified in saying that it was he more than any others who for two long decades gathered together the means which carried the Seminary on,— if indeed, especially during the dark years of the civil war, he did not actually preserve it from financial extinction.

It would be a delight to me to enter on this commemorative occasion much more into detail as to this general work for Lane in which Dr. Allen was so long and thoroughly engaged. But I must forbear, although it pains me to think that in a little while such recital of details by any one will become forever impracticable. I have long coveted the privilege of saying what I have now said, and shall count one of the duties of my life done, now that I have been permitted to lay this brief but just tribute upon his tomb. And I have been the more anxious to speak in this way of his remarkable career of care and labor here, outside of his own professorship, because it has been said that the acceptance of these extraneous duties was the great mistake of his life. It certainly adds emphasis to such a declaration if we remember, as we must, that while in the midst of such engrossing engagements, which left him but little time for rest or recreation, his finely balanced organization, remarkable always for the ease as well as efficiency of its working, gave way as in a moment, long years before the natural end of so vigorous and healthful a life. But there are two very diverse theories in regard to the sphere and duties of a professor in an institution such as this; one is to do regularly and well the work of the class-room from September to May, and then count the contract for the year ended in letter and spirit; the other is, to do

as Dr. Allen did, and to be so far as possible what he was, Certainly all men are not constituted alike, and there are those occupying such positions who on one side find themselves engrossed and satisfied with their special work, and on the other naturally shrink from the acceptance of any extraneous responsibilities, or judge themselves under no obligation, however qualified, to carry such additional weight. Moreover, under the charter of the Seminary strictly construed no professor can properly be a treasurer, as Dr. Allen was; and not more than one member of the Faculty, if any, could at any given time become a superintendent, as he did. But there never has been a day in the life of Lane Seminary when it was not dependent on such general assistance as its teachers, and they alone, could give—never a day at least within the first forty years, when it could have sustained itself without their aid, over and above the best that they could do in their respective chairs of instruction. In some deep sense it must always be true that the best there is in any teacher—the sum total of his capacities, attainments, opportunities, influence, belongs of right to any institution which he is called and chosen to serve, and with whose prosperity the practical results of his own life and work as a Christian man are indissolubly conjoined.

Dr. Allen saw this from the very first, and continued to see it and to feel it down to the

last. It is an error to suppose that he was fond of these extra-professorial labors. He loved his study and his teaching far more, and only turned himself to this less welcome task because it had to be done, and to be done by some teacher. It is an error to fancy that any man whose life has been consecrated to the high business of instruction in such a place as this, can betake himself easily to repairing fences, or selling lots in a cemetery, or struggling with an unworthy tenant, or, last and worst of all, begging bread to keep the institution alive. But he did this, and did it in a spirit of sacrifice which it would be well for all teachers here through all the future to emulate, so far as God may give them grace and opportunity. For this he deliberately accepted a lower place in the public estimation than he might have filled as an instructor; for this he gave up the preparation of his theological lectures for the press; for this he worked on and on, summer and winter, for seven and twenty years until he fell.

But it was not the great mistake of his life; it was rather its peculiar joy and crown. The Seminary as it stands is the beautiful proof and evidence. It is true that seventeen short years have done much, too much, to obliterate the specific traces of his loving hand and care. Buildings and grounds have changed; generations of students have come and gone; new teachers fill the old places; new trustees, many

of whom never knew him, at least intimately, and are not specially cognizant of his work, are now handling this sacred trust. I had begun to fear that there would be even no portrait of his thoughtful, benignant, saintly face to grace these walls in honor of his faithful services. I realize that in a few moments the sun of this day of commemoration will have set, and that in a few years more the memory of him will have become a tradition, beautiful and winning, but a tradition only. Yet I can not count such a life a mistake, or in any sense whatever a disappointment. For, the men who do the hard and rough work of the world—who build up its enduring interests, carry on its institutions, push forward its practical enterprises, and for the time carry on their hearts and in their arms, so far as they can, the whole cause and kingdom of God on earth, are after all the valuable men and the remembered men. That President Dwight should have written his able and spiritual and quickening compendium of Christian Theology was a great thing; that he should have builded Yale College was a greater thing, and the world could now much better spare the Theology than the College. Dr. Allen did not live to print his admirable system of doctrine, but he did live to build up and preserve Lane Seminary, and a monument to his memory, grander than that system of doctrine, is here.

VII.

Rev. Llewelyn J. Evans, D.D. LL.D.

A MEMORIAL ADDRESS DELIVERED BEFORE THE LANE CLUB.

JANUARY 17, 1893.

Llewelyn Ioan Evans was born at Treuddyn, near Mold, North Wales, June 27, 1833. The family had been prominent in that section of the Principality for two generations, especially in connection with the Calvinistic Methodist church of Wales in which one of his grandfathers, Rev. Robert Roberts, had been a conspicuous minister. His father, Rev. Edward T. Evans, was also an esteemed minister in the same connection, first in Wales and then in America, where he labored chiefly in Racine, Wis., and Newark, O., until his death in 1881. His own boyhood was happily passed under such intellectual and spiritual stimulus as these surroundings would supply, and from his youth he was familiar with divine things and knew by sweet experience the saving grace of God. For three years he was a student in the academic and theological institute at Bala, in central Wales—the same institution within which, in its new development as a theological seminary, he had expected, after his resignation here, to spend the remainder of his active days as a teacher. It was a strange fact that, after a residence of more than forty years in a foreign land, he should have closed his eyes on earth at the very spot where he had received the first elements of

that intellectual discipline and culture for which his maturer life was so marked.

Traditions are current respecting his rare intelligence and precocity as a youth. One of the many tributes published since his decease speaks of the testimony of his classmates at Bala and elsewhere as to his remarkable diligence and success in studies. He became early a writer under various fictitious names in the weekly and monthly periodicals. Though but seventeen when his father emigrated in the summer of 1850 to America, he had already acquired some local reputation at home as both orator and poet. It is related that a somewhat conspicuous Welsh bard, Llew Llwyfo, who was associated with his father in certain business lines and residing under the same roof with him, once found himself vigorously criticised by some unknown antagonist in a local periodical, and was after a time surprised to find that his vigorous antagonist was none other than the young lad who sat day by day at the same table. And it is a pleasant supplement to the story that in the year after the migration Llew Llwyfo published in a volume of poems a highly complimentary ode to the young student, with a preface describing him poetically as one of the most beautiful flowers in the field of Welsh literature, and lamenting his departure as a loss to his native land. It is also an interesting incident that his departure should have been made the occasion

of a public meeting in Bangor, where addresses were made, poems read, and books presented to the departing emigrant as a marked token of the public regard.

It is now an amusing fact that the young immigrant to America, doubtless with a view to his own support, proposed after a while to become a carpenter, and to that end actually entered upon an apprenticeship and began labor in that line, though all the while carrying on his studies and his literary work. But the thirst for knowledge was too strong to be suppressed, and in 1852 he entered the Episcopal college in Racine, and resumed his studies with exemplary assiduity and success, until he was graduated with honor, receiving the degree of B. S. in 1854 and of B. A. in 1856. His graduating address was a poem on the Loss of Childhood, which was thought worthy of publication in the local press. I have heard that his struggle for support while pursuing the collegiate course, was such as taxed all the energies of his buoyant and resolute nature, as has been true in the case of many who have risen, perhaps through the discipline which such struggle brings, to the highest position in church or state. He was at once engaged as an instructor in the college, and continued during some part of the subsequent year to discharge the duties involved in such a connection.

One of the most interesting chapters in the life of Dr. Evans is that which includes the period between his entrance upon collegiate duties and the commencement of his career five years later as a student in Lane Seminary. Allusion has already been made to his remarkable mental development as a youth in Wales. The promise of that early day was more than realized in the period just defined. During his college life and after his graduation, he gave himself largely to literary work in the Welsh language, and to the furtherance of the intellectual and moral interests of his countrymen in the city and in the state. He became an ardent advocate of temperance, and his numerous addresses on that subject are described as remarkable for their earnestness and their effect. He interested himself in the culture of the musical talent for which the Welsh people are so noted. In the Sabbath school, which constitutes so prominent a feature in the Welsh religious life, he was no less active and useful. He organized a Welsh literary society in Racine, and was the chief agent in securing the first Eisteddfod held in that section of the West. He was appointed as the poet of this Eisteddfod, and his contributions are said to have constituted one of its most attractive features. The red-headed and curly-headed boy, says one who knew him at that time, was the animating spirit of the entire movement, and the idol and leader of his countrymen in all that

concerned either their intellectual or their moral life.

A correspondent in a Welsh magazine (*Y Cyfaill*, December, 1892) relates in an interesting way his first impressions of Dr. Evans at this period. Having come to Racine as his chosen home, the writer, in company with an acquaintance, started out to see the city. Coming in their wanderings to the Welsh Calvinistic Methodist Church, which is described as a small, plain edifice, they were attracted by light in the building. On looking through the window they saw—as he says—a well-formed and handsome young man, florid in complexion, his hair curled and bushy, standing before the pulpit addressing an audience of young people with such earnestness and effectiveness that they seemed, as it were, to be fastened upon his lips. He was explaining to them the principles and rules of Welsh literature, especially poetry, and with such charm and force that all present were astonished at his learning and his persuasiveness. On inquiring who the speaker was, the writer was told of his remarkable abilities, of his intelligence and education, of the prominence he had already gained, and of the current expectation that he would in time come to be one of the great men of the country.

The second Racine Eisteddfod was held at the Christmas following his entrance upon studies here. His poetical contributions to that Eistedd-

fod were a poem of 1,450 lines in blank verse, on the Victory of the Cross, an ode of 600 lines on Time, a Shepherd Song of nearly 500 lines, and some verses on the Good of Patriotism. The Shepherd Song has been described as one of the finest productions of the class in the Welsh language, and the poem is one of extraordinary beauty and power. For these and for the verses on Patriotism he received the highest prize, and their publication gave him at once a prominent place among the younger poets of his people. The eminent bard who made the decision, in his final adjudication warns the poets of Wales to beware lest their bardic honors be carried away to this side of the Atlantic. About the same time the young poet composed an ode of 850 lines in dramatic form on Martyrdom, which received the first prize from the older Eisteddfod at Utica, N. Y., and which the adjudicator describes as characterized by extensive knowledge, by painstaking and sympathetic insight into the theme, and by great taste and skill in the composition. Beautiful and precious, he says, are the pearls found in this poem, and fitting is the shell of measure and rhythm that contains them. Other poems of this period are a graceful and touching Hymn to the Harp, and another on the Harmony of the Spheres, both of which have since been set to music. One of his papers is an essay on the True Worth of Learning, published in the Welsh qnarterly,

Y Traethodydd, an essay which the editor commends as exhibiting talents of the highest order. An admirable paper on Oliver Cromwell furnishes another illustration, alike of his intellectual activity and of his literary abilities.

When the poem on the Victory of the Cross was published, the young author was bitterly assailed by an anonymous critic in the Welsh press, as having copied in substance certain passages of the poem from the Paradise Lost, or having at least too closely imitated Milton in the thoughts as well as the form of his production. A painful controversy followed in which Dr. Evans defended himself with vigor and success, but which led him (unfortunately) to abandon all further poetical composition in the Welsh tongue. He kept up his scholarly study of the language and its literature, was recognized as a cultured and fluent speaker and preacher, and as a high authority on all linguistic questions, and frequently consented even in the last years of his life, to act as adjudicator upon competitive poetry and prose in the national Eisteddfodau. His love for the language and his joy in the study and use of it and faith in its remarkable capabilities grew with his years, and was never more intense than at the time when he supposed that the remainder of his life would be spent in literary work in his native land. His interest in the Welsh Bible, viewed as a literary work only, was profound. He has more

than once assured me that he regarded the translation as quite superior to our English version in its reproduction, especially of the New Testament Greek. The language itself is remarkably saturated with this biblical quality; the old Bible has made it largely what it is. As some one has said of it, it is dyed red with the blood of Calvary. But from the date of this controversy he ceased his literary labors in the Welsh tongue, and his farewell to the Welsh muse in the pamphlet with which he closes the discussion, is one of the most pathetic pieces of composition to be found in literature. I wish that there were room to introduce it here as an illustration alike of his literary skill and genius, and of his poetical temperament and the sensitiveness and the elevation of his nature. It seems a pity that such a development should have been arrested so suddenly and entirely, whether by the bitterness of hostile criticism, or even by the new call to a new sphere of thought and experience into which his entrance on theological studies was now summoning him.

Before we turn to contemplate the student life of Dr. Evans, we should notice in a word his brief but brilliant career in the political sphere. In the presidential campaign of 1856 he became an earnest advocate of Fremont and of the party of which that distinguished general was at the time the elect representative. His

power as a skillful orator was at once recognized, and calls for his services on the platform came from far and near. Shortly after he was nominated as a candidate for the Legislature of Wisconsin from the city of Racine, and was elected by a substantial majority. Though possibly the youngest member of the body, he was made chairman of the Committee on Education, and is said to have made for himself a very creditable record in that position. But in the following year he removed from the city and the state, and henceforth his interest in political principles and movements was rather that of the Christian student and thinker than of an active participant in party affairs. What he might not have become in the political sphere, after an introduction so conspicuous, and with abilities so rare, it is hard for us to surmise. It may be that he might have been called to administer as governor the affairs of the state of his adoption, or to sit as its representative in the national senate, instead of becoming the noble and devout scholar and preacher whom we have all rejoiced to know and to honor.

The student life of Dr. Evans in this institution began during the autumn of 1857, and some time after the opening of the term. I am not familiar with the causes or considerations that brought him to Cincinnati in the earlier half of the year. He was already in the city, engaged as an assistant in the editorial manage-

ment of the old *Gazette*, when his determination to enter the Seminary was formed. In a letter to a personal friend in Wales written in the summer of 1858, he describes in a manly and earnest way his purpose in studying theology, his mental and spiritual conflicts in contemplation of the ministry, and his firm resolve to be true to the truth and to himself, whithersoever such fidelity might lead him. I should hardly be justified in quoting at length from this interesting letter. The author speaks confidentially of the period of self-questioning and struggle with himself through which he had passed at the close of his junior year; of his growing desire to be of service in some way to God and to his fellowmen; of his determination to do whatever he finds to be right, and of his interior spiritual life and hopes. He confesses himself uncertain as to whether he shall be able to adhere in conscience to the very rigid type of Calvinism in which he had been trained, but avows his unswerving purpose to adhere to the fundamental verities of Christianity, however great may be the mystery that surrounds them. He declares with earnestness that he cannot be false to himself without losing faith in everything else, and even indicates his intention to return to literary work unless he can enter the ministry with clear convictions and an honest heart.

Surely it was a special providence which brought this young, vigorous, earnest, inquiring

mind under the instruction, just at this juncture, of so broad and clear and spiritual a teacher as Dr. Allen. That eminent man had himself been trained in the Edwardean theology, and had cordially accepted the improvements which Jonathan Edwards had made in the older type of Calvinism. By natural calmness of temper, by a habit of close and discriminating thought, and by a sweet experience of grace, he had been peculiarly fitted for the chair of systematic theology, into which, in the fortieth year of his life, he had been inducted six years before. The heart of the young student turned to him at once, and a love sprnng up between them which lasted through life, and which doubtless is now revived and enjoyed as one of the felicities of heaven.

I have heard Dr. Evans speak especially of the lectures of his trusted instructor on the moral law and government of God, and the conscience, as among the most helpful influences in forming both his theological system and his religious sentiments and experience. On such subjects as election and grace, the person of Christ, the atonement, the nature of faith and justification, he then received what became the substance and marrow of all his subsequeut thinking in the department of Christian doctrine. The theology of the Seminary in general as represented by the entire Faculty of that day, stamped itself ineffaceably upon his mind and be-

came the accepted theology of his life. There was at the time an average attendance of thirty or more in the Seminary, and a Faculty of three members, each one of whom was in a high degree efficient in teaching and deservedly popular among the students and in the Church. The five classes with which Dr. Evans came into contact during the three years of his stay, contained a considerable number of men who have since then made their mark as ministers and have shed special lustre upon the institution in which they were trained. It was a period of unusual interest in missions, both foreign and at home, no less than six of his associates having gone into foreign lands, while a large majority became home missionaries, either in this region or in the farther west. It was also a period of vigorous mental activity, of both study and discussion, and of special stimulation along lines alike intellectual and spiritual. And into all this Dr. Evans entered with the keenest zest and with a most sympathetic temper, as his associates agree in testifying; always among the foremost, whether in study or in debate, and always influential in both opinion and example.

There was also something in what I may call the atmosphere, the *geist*, of the Seminary itself, which was peculiarly fitted to stimulate and nourish a nature such as his. Founded for the purpose of training an intelligent, earnest, capable ministry for what was then the West;

taking form and temper largely from the personality of Lyman Beecher, its first instructor in Christian Theology ; saturated with the spirit of revivalism, and with the broadest desire to save men, even though it should be by some sacrifice of the rigidities of doctrine, Lane had come to be in some degree peculiar in its broad and free exposition of divine truth, in its catholic animus, in its genuine brotherliness toward all of whatsoever name who loved and served the common Lord. The Institution was no stickler for technical dogmas, never intolerant toward permissible variations of belief—in no sense narrow or bigoted in maintaining what it regarded as true. It was at once conservative and progressive ; conservative as to every essential of evangelical faith, yet believing heartily in progress along all legitimate lines of investigation, and ever ready to welcome new truth from whatsoever source. The ecclesiastical trials to which its leading teacher had been subjected for his failure to accept the *ipsissima verba* of a certain school in theology, had wrought out unanticipated results in the development, not merely of a freer type of belief, but far more in the culture of a more generous and loving temper, even toward those who were its fiercest antagonists. And through the quarter of a century that followed these trials, this better spirit had become enthroned here and was even a crowning characteristic of the Seminary life. Without becoming in any instance

a nursery of error in doctrine or a representative of mere novelties, theological or exegetical, Lane was in the best sense a liberal institution—a place in which no young man was ever narrowed in faith or feeling; in which no mere dogmatist could breathe freely, and from which no mere dogmatist ever emerged to disturb the peace of the church. Into such a spirit how easy it was for a young man like Evans to enter sympathetically, and how natural for him to become suffused with that spirit, as an organizing and inspiring life! He would have been a free, broad, tolerant, loving man under any conditions, but breathing the historic atmosphere of Lane, he became such in a higher measure than might have been attainable elsewhere. May the time never come when this beloved institution shall cease to produce such manly, such catholic characters as his.

Shortly after his graduation in 1860, Dr. Evans was invited to the pastorate of the Lane Seminary church, an organization which had sprung into existence as early as 1834, and was originally composed almost entirely of the professors and their families, and of the students, but which at this time had grown by the accession of families resident on Walnut Hills, until it had attained a membership of 114. With great acceptance he served in this relation through three succeeding years, making a record for intellectual ability and for Christian devotion which is

still remembered here, until in May, 1863, he was elected to be the Professor of Church History in the Seminary. Previous to that time, the instruction in this department had been divided among the incumbents of other chairs, but the trustees were wisely alive to the growing importance of the department, and were exceedingly fortunate in their selection of the man who should lift it into its deserved prominence in the curriculum of the institution. The new teacher was full of enthusiasm in his new work, and his lectures, especially on prominent personages in church history, were listened to with great interest, not only by the students, but by others who were permitted to attend them. An address, which, taking the place of Dr. Allen, he delivered before the General Assembly at Dayton, in 1864, at the celebration of the tercentenary of the death of John Calvin, is still remembered as a remarkable specimen alike of historic insight and of literary finish.

It may be questioned whether instruction in Church History was the line of work to which constitutionally and by experience he was best adapted. Some indication of his own judgment in the matter appears in the fact that when, after the resignation of Prof. Ballantine in the fall of 1867, the chair of Biblical Literature, including both the Hebrew and Greek Scriptures, was offered to him, he very cordially accepted it, and from that date entered upon what

proved to be the main work of his life. At that time I became his associate, taking the chair which he had vacated, and thenceforth our lives became linked and intertwined in a relationship of service and friendship which continued for a quarter of a century without break, and was ended only with his death.

In 1871, the work of his professorship was divided, and he became the instructor in the Hebrew language and literature only. But upon the death, in 1875, of Dr. Thomas, to whom the corresponding work in the Greek had been given, he was by his own choice transferred to that department, and remained in it without change for seventeen years, until his final resignation. His entire period of service in all departments was twenty-nine years—the longest professorate in the history of the Seminary.

How diligent he was in his loved studies, how faithful to the great department assigned him, how broad and thorough in his investigations, how accurate and comprehensive in his acquisitions, it is not needful that I should say. By day and by night he was always reading, always studying. The Hebrew and Greek Scriptures became almost vernacular with him. He made himself familiar with cognate languages, and with oriental literature. He consulted commentaries of all schools and of various tongues, familiarized himself with all philoso-

phies, was at home among the theologians. He brought to bear upon the sacred oracles all available lights; summoned to his aid each useful help; used criticism of all altitudes, never wearying in his endeavor to ascertain by whatever process the very mind of God as set forth in his Holy Word. So ceaseless and so fertile was he in his elucidation of the Bible, especially of those portions of it in which his interest was particularly centered, such as the Epistle to the Roman church, that I used playfully to accuse him of finding more in that grand epistle than the apostle himself had ever seen in it. His steady growth in insight and knowledge was apparent, year by year, to those who were in continuous contact with him. There was an affluence in his acquisitions which seemed at times overpowering; there was also a progressive maturity in his conclusions which gave them convincing dignity and a commanding effect. And so he grew to be a great biblicist and exegete, and all unconsciously won for himself a place among the foremost New Testament scholars of our Church.

How gentle, how sympathetic, how patient he was as a teacher! The dull, or idle, or captious, or unfaithful student found in him an apologist rather than an accuser; the defectively trained mind, stumbling painfully through its task, felt the touch of his helpful hand. At the feet of the bright and earnest pupil he was ever ready

to lay the results of his long years of investigation. None of his classes loved him more than those who enjoyed the benefit of his most mature researches, but who also realized that his weakening physique was the sign of service nearly ended. For his loved work he prepared himself in the most conscientious way, even after his declining strength would have warranted him in depending on past preparations; and so he won the reward which such a habit would naturally bring, in a steadily increasing capability and success. His professorship was not an incidental thing whose claims upon his time and his powers were such as might be shared with other interests or affairs however important. He gave to it freely, ungrudgingly, all there was of himself, and found in it enough to occupy and absorb all his noblest capacities. It would be too delicate a task to compare him with other teachers of this Institution; but it is safe to say that none of them, from Lyman Beecher down, ever excelled him in devotedness to his appointed work, or won more justly that praise which nothing but such devotedness can ever secure.

The literary work of Dr. Evans while in Lane will be sketched by another hand. I may simply say that the promise of his youth was fully justified in his mature years, though his efforts in such lines were too occasional and too fugitive to secure for him the reputation which

he might under other conditions have gained. Now and then there came from his ready pen some bits of poetry that made us long for more, and assured us that there was within his breast a harp whose chords might have sounded out in louder and richer strains. His newspaper articles, though not frequent, were graceful, pungent, instructive and convincing. His debates in the public press were always telling, though he did not always estimate the weight of his own sledge-hammer, and sometimes simply demolished the opponent whom he was seeking to persuade. In his earlier days as a professor he was for some years a regular contributor to one of our religious papers—*The Central Christian Herald*, and for five or six years prior to 1890 he was an associate editor of the *Presbyterian Review*.

Some of his review articles, especially that on the Revision of the New Testament, and the editorial on the Intermediate State, were models of thorough and skillful discussion. I have seen but little of his English poetry in print. An ode or hymn entitled Anno Domini, and published twenty years ago in Our Monthly, has often recurred to me as a striking illustration alike of his poetic capacity and his theological trend. His style seemed at times too affluent in imagery, too florid in illustration, and perhaps too intuitional rather than logical and discursive, though I say this with deference in the case of

one whose fine poetical quality was so apparent even in his most rigorous argumentation. A marked illustration of this appears in his recent pamphlet which has been so much criticised and so much misunderstood, where he runs the famous parallel between the work of creation and the process of incarnation on the one side, and the movement of inspiration on the other—a parallel in which the two former are described for the sake of illustrating and proving his view of the latter, in terms which seems to me excessive and liable to suggest conclusions from which none would be readier than he to shrink. Yet, there was a singular charm in his rich, affluent method of presenting truth, before which all cultured minds were constrained to bow. Many illustrations of this will occur to those who hear me. I recall to this day a sermon which he delivered for me in Columbus, almost thirty years ago, on The Young Manhood of Jesus, and in which his facile, graceful way of treating a theme which commanded his deepest interest was remarkably apparent. It was a fitting recognition of these qualities of style as well as of his scholarly capacity and his rich thought, when the Wabash College gave him, in 1872, the degree of D.D., and again when Hanover College honored itself by honoring him with the degree of LL.D., in 1886.

I have already alluded incidently to the theological views of Dr. Evans, and to the ear-

ly and strong trend of his mind towards what may be described as the broadened, improved, spiritualized Calvinism of the nineteenth century. In his bright paper, read at the dedication of this building (the Lane Seminary Chapel) in 1879, he has set forth for himself his conception of what that Calvinism is, and of what it ought to become as an educating and evangelizing force in such a country and such an age as ours. He was himself, in his own thinking and belief, a signal illustration of what he supposed that type of Christian theology to be. I do not suppose that in his maturer years he ever thought of surrendering any of the fundamental axioms of Calvinism; he was too profoundly convinced of their necessary, internal truthfulness. But more and more his thoughts and interest gathered around the personal Christ as the true center of all Christian theology, above the abstract conception of an eternal decree, above the thought of sovereignty, and far above the range of logical teachings and dogmas drawn from these high premises. To him the personal Christ, in all his divine qualities, in all his gracious offices, in the completeness of his personality as both man and God, became the primary postulate, the one grand axiom from which all theology is to be deduced. It is a fact worthy of note that so much of the best thinking of our times in evangelical circles is moving along these new structural lines, not

indeed surrendering the old, but grouping all other doctrines more and more around this new, this living and divine center. In Dr. Evans, this process was very apparent in the later years of his life. I do not remember to have heard him ever utter a word of sympathy with the current notion that our Lord in becoming man lost his omniscience—became imperfect or fallible in his knowledge of the Scriptures, or of divine truth in any form. Those who heard his last introductory address at the opening of the term in 1891, on Personal Christianity, will recall the most tender, most sweet, most solemn impression made by his discussion on this vital point. It was evident to all that to him the personal Christ, divine as well as human, had become center and key, heart and brain, Alpha and Omega—all in all.

Such a type of theology naturally made him catholic and irenic toward all thinking and thinkers who, amid whatever minor diversities, could agree with him at this central and commanding point. It would have been impossible for him to become, under such convictions, a shouting, boisterous sort of Calvinist; rejoicing in the contrast between himself and other men, and ready to make battle against Arminianism or Lutheranism for the technicalities of his own creed. He had no such pride of opinion, no theologic conceits, no pharisaic zeal. His sympathies were as wide as the church of God; he

would join hands with any and all who loved the Christ. He had studied Christian theology historically, and knew well that all divine truth is not comprehended or confined even within the magnificent temple of doctrine raised by John Calvin. He had studied Christian theology spiritually, and he knew well that all spirtual beliefs must be restless forever until they find their center and their rest in the Messiah, the way and truth and life of men.

But how could Dr. Evans have become such a theologian if he had not in his heart of hearts believed the Bible to be throughout an authoritative and perfect record and revelation of the divine Christ? I have known many men who loved the inspired Scriptures, and studied them day by day as the supreme light of mind and soul in every thing pertaining to the spiritual life and to human salvation. But I bear my sincere testimony at this sacred hour that I have never known a man to whom the Scriptures seemed so much, who so dwelt in them as in a home, who so cherished, even worshipped, them as the voice and message of God to our lost race. The allegation that he, above all men, was engaged in teaching theological novelties rather than the living truths of the living God; that he was indifferent to that doctrinal evil from which his soul shrank as it were a serpent; that he was disloyal to the infallible word and to the perfect person of his Lord Jesus Christ, is

one which it is impossible to pardon except on the plea of "invincible ignorance." It is known to all that I have never been able to accept his later theory of the nature and method of Inspiration; and the profoundest reflection that I am able to give to a theme whose deep mystery all thoughtful men concede, is not bringing me perceptibly nearer this view. I certainly prefer the statement brief and incomplete as it is, which is found in the Review already mentioned on the doctrinal significance of the Revision of the New Testament. But I would no sooner challenge his faith in the essential fact of Inspiration, or question his trust in or his complete and loving submission of soul to the Bible which he here expounded so sincerely and faithfully, than I would doubt that his pure personality is now with God.

The following statement of his view of Inspiration was written at my request during the last months of his life. It shows how thoroughly loyal he was to the Divine Revelation, and how faithful to that Divine Process by which that Revelation has been preserved and perpetuated in the world.

"INSPIRATION."

"1. The Bible is the literary embodiment or record of the supernatural Revelation which God has made of Himself and His will for the salvation of a lost world.

"2. The record is given generically and primarily to accomplish the great end for which the Revelation itself was made, the salvation of the world.

"3. Specifically and secondarily, and as the means of accomplishing its great generic end, the record is given to perpetuate, to interpret, and to apply the Revelation, as this seemed to the All-wise God to be necessary and providentially possible.

"4. Inspiration is that supernatural agency in the personal and providential preparation of the record which makes it divinely authoritative and effectual in the accomplishment of all its ends generic and specific.

"5. The quality, measure and scope of the Inspiration of Scripture are determined by the vital relations of the process,

(*a*) To the Spirit of God as the source of the record.

(*b*) To the men of God who as filled by the Spirit of God were, in whatever way, concerned with the preparation of the record.

(*c*) To the spiritual contents of the record as factors of a Divine Revelation for the salvation of the world.

(*d*) To the spiritual functions of the record as the divinely appointed medium for the production and culture of the spiritual life in the hearts of men.

"Based more especially on the three great *loci classici:* 1 Cor. ii. 4—16, 2 Tim. iii. 15—17, 2 Peter i. 21."

How many times have I learned new lessons from his lips, as we have conferred together as brethren, rather as pupil and teacher, respecting some difficult portion of the sacred word! How often have we heard him in this place set forth divine truth, derived directly from the Bible, in such ways as to fill us all with a new thrilling sense of what that word is and may become to the mind and heart of those who believe! His insight into the Scriptures was something wonderful, and his power to describe what he saw there was scarcely less wonderful. Above all men that I have known, he was the man of one book, and that book was none other than the Holy Book of God.

While Dr. Evans was not inclined to take an active part in ecclesiastical affairs, he was ardently devoted to the Church he served, and thoroughly believed that in rendering such service he was doing the best thing possible for the whole Church of God. He believed in a free, growing Christianity, and always rejoiced in the fact that American Presbyterianism is so largely animated by this progressive temper, and is in such high degree representative of the best thought, the highest purposes, of evangelical Christendom. He welcomed, for example, the movement for the revision of our theological stand-

ards, and heartily seconded what had been done on that line, while still desiring other and larger improvements, so far the Church could give its consent. So he rejoiced in the improving activities of the denomination, and hoped for the time when its blue banner should float freely among the various banners of the one grand army of grace in every section of the Continent. He was indeed no noisy ecclesiastic, filling the air with lofty pretensions, or aspiring for prominence, or figuring as a shrewd manager of church affairs, as if the welfare of the denomination depended on his adroit handling. But in a far higher and better sense he was a true churchman, loyal in spirit and faithful in service as God appointed him, even to the end.

Would that it were within my power in this brief paper to portray as he deserves, not the theologian, or the exegete, or the churchman, but the man himself, both as he was constituted by nature, and as he became under the decisive action and impress of grace. Some of us remember the lithe and elastic form and movement of his earlier years, his fondness for athletic games, his horseback galloping, his vigorous walk, his keen zest in all physical life and activity. And we know how this was symbolic of a kindred interest in all that pertains to human life along higher lines. It was instinctive with him to be a man among men, sharing cordially in their works, their joys, their sorrows. For

reasons which are not fully known to me, he did indeed withdraw himself more and more from that kind of contact with the world which he must have enjoyed keenly in his youth and earlier manhood. There is a difference which I cannot explain to myself between the young temperance orator, the competing poet, the platform speaker, the zealous legislator, the secular editor and chronicler of daily events, and the quiet, reserved, rather seclusive scholar of the last two decades. There have been times when I have thought in my heart that he was not ready enough to join hands with others in a common work, to stand by them in even urgent strife, to show all men what he really felt in specific crises, individual or public. But I am sure that though he followed some deep impulse of his nature in seeking retirement rather than publicity, seclusion rather than struggle, he was never indifferent to affairs, never selfishly unconcerned respecting anything that involved the well-being of his fellow-men. He was full of the fine instinct of humanity to the last; tender, courteous, sympathetic, yet courageous, resolute, true to the truth, and ready to face any peril in the interest of humankind. Looking down to the bottom, you could not fail to see that he was through and through a man, and a manly man.

It may be that his deepening religious experience tended somewhat, as all deep experi

ence tends, to bring about the progressive segregation to which I have ventured to refer. Doubtless the increasing feebleness and disability of these later years compelled him to retire more and more from life, and to live more and more within himself. Yet, he walked alone very much because like Enoch he walked with God. His life was a hidden life largely because it was, like that of Paul, a life hid with Christ. There lies on my table, as I write, a volume of the poems of Frederick William Faber, belonging to him, whose marked passages, evidently read over and over, and sometimes committed to memory, have been to me a kind of revelation as to the nature of the spiritual experience which bound together as by some sacred band the author and the reader. No one could be much in contact with Dr. Evans without realizing how deeply, thoroughly Christian he was in thought, in sentiment, in purpose and aspiration. His studies were visibly transmuted into experiences, and were constantly blossoming out into prayers whose sweep and pathos had for all who shared in them a holy charm. His life as a disciple of Christ was a continuous benediction, growing richer and sweeter to the last.

As the end of life drew near, and he became conscious of the physical dissolution impending over him, he said less and less about himself and his religious thoughts and aspira-

tions. I wish for our sake that it had been otherwise. One precious revelation came to us all in his conduct of a funeral service, just before his departure for Wales, and especially in his tender words touching Him whom, like Luther, he loved to call the Lord Christ—the Lord of human life in all aspects, and therefore the Lord over and in all human sorrows. It sounded to many of us as if it were his own farewell to earth, and his own trustful Alleluia as he was ascending to his Savior and his God. The end was not far away. The stormy voyage across the Atlantic, the welcoming voices of old friends, the attacks of illness once and again, the selection of the new home, the contemplation of the new work which he was never to do, the alternating hopes and fears as the days and weeks of enfeeblement went on, and at last the quick summons of the Master in the night watches, and the exchange of the morning dawn of earth for the morning dawn of heaven—this was the end. And so he passed from the labors, the sufferings, the vicissitudes of this present transitory life to be forever with the Lord.

Rarely has any theological institution been called to suffer such a series of bereavements as have befallen Lane Seminary during the last five and twenty years. The paralysis and consequent retirement of Dr. Allen in 1867, followed by his death in 1870, the decease of Dr.

Thomas while in the midst of active service in 1875, the like decease of Dr. Smith in 1879, the loss of Dr. Humphrey in 1881, and of Dr. Eells in 1886, make up certainly a very remarkable record. All were men of worth and power, and with one exception, all were at that useful stage of life where another decade of useful labors might have been anticipated. Yet, God thought it best to call them one by one away from the spheres in which we would have wished to detain them, and though the successive attacks of their removal have seemed to shake the Seminary to its very foundation. And now the name of Dr. Evans is to be added to the starred list, youngest but one in length of days, but longest of all in his term of service, prostrated while at the full acme of his powers and capacity for usefulness; a man unlike any of his sainted associates, yet surpassed by none of them in scholarship or worth, and as deserving as any of thoughtful commemoration while Lane Seminary shall survive.

How ardently he loved the Institution in whose service one-half of his life had been spent, how loyal he was to its best traditions, how faithful to its interests so far as these were committed to his keeping, how true to his associates in the Faculty, how manly in all his bearing and fellowship here, it would be superfluous in me to say. Believing as he did that there is enough in any of these departments of instruction to

command all the time and all the abilities of the most competent mind, he never frittered himself away in miscellaneous affairs, or accepted any absorbing external service, however attractive or important. He loved the Seminary well enough to give the whole of himself to it, in entire sincerity and devotion. With all schemes for the diverting of this school of the prophets from its original design, as representative of a catholic and irenic type of Calvinistic belief, and as a school for the training of men who should preach with power a pure and a free gospel of the Pauline cast, he had no sympathy whatever. Loyalty to the Institution just as Christ had organized it, and just as the fathers had constructed it, was with him not only a duty, but a sacred passion. Whether any ever did more for it, none loved it more, or more purely, as none ever served it better. And while Lane Seminary keeps green the memory of those who had given themselves loyally to its advancement, it can never forget the name of him who was the first Alumnus in its Faculty, and the longest in service in the long line of its honored and sainted teachers.

ADSUM.

I.

Present, O Lord, Thy servant stands
And waits the call from thee;
Whatever falleth from Thy hands
My lot, my joy, shall be:
Alleluia.

II.

Present, O Lord! for Thy dear claim
I set the world aside—
To live for Thee, to wear Thy name,
And in Thy love abide:
Alleluia.

III.

Present, O Lord! Thy work to take,
And faithful still to be,
Since work is bliss for Thy dear sake,
Wherever done for Thee:
Alleluia.

IV.

Present, O Lord, to wear the cross
Thou givest me to bear;
For if I bear the pain, the loss,
I shall the glory share:
Alleluia.

V.

Present, O Lord! I humbly wait
So near Thy blessed home;
Open, I pray, the heavenly gate,
And bid Thy servant come:
Alleluia—AMEN.

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